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**NEKRASSOV'S WHO CAN BE
HAPPY AND FREE IN RUSSIA?**



Karl Hennrich

WHO CAN BE HAPPY AND FREE IN RUSSIA?

BY
NICHOLAS NEKRASSOV

TRANSLATED BY
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NICHOLAS ALEXFIEVITCH NEKRASSOV

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province of Podolia

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NICHOLAS NEKRASSOV

A SKETCH OF HIS LIFE

WESTERN EUROPE has only lately begun to explore the rich domain of Russian literature, and is not yet acquainted with all even of its greatest figures. Treasures of untold beauty and priceless value, which for many decades have been enlarging and elevating the Russian mind, still await discovery here. Who in England, for instance, has heard the names of Saltykov, Uspensky, or Nekrassov? Yet Saltykov is the greatest of Russian satirists; Uspensky the greatest story-writer of the lives of the Russian toiling masses; while Nekrassov, "the poet of the people's sorrow," whose muse "of grief and vengeance" has supremely dominated the minds of the Russian educated classes for the last half century, is the sole and rightful heir of his two great predecessors, Pushkin and Lermontov.

Russia is a country still largely mysterious to the denizen of Western Europe, and the Russian peasant, the *moujik*, an impenetrable riddle to him. Of all the great Russian writers not one has contributed more to the interpreta-

tion of the enigmatical soul of the *moujik* than Russia's great poet, Nekrassov, in his life-work the national epic, *Who can be Happy in Russia?*

There are few literate persons in Russia who do not know whole pages of this poem by heart. It will live as long as Russian literature exists; and its artistic value as an instrument for the depiction of Russian nature and the soul of the Russian people can be compared only with that of the great epics of Homer with regard to the legendary life of ancient Greece.

Nekrassov seemed destined to dwell from his birth amid such surroundings as are necessary for the creation of a great national poet.

Nicholas Alexeievitch Nekrassov was the descendant of a noble family, which in former years had been very wealthy, but subsequently had lost the greater part of its estates. His father was an officer in the army, and in the course of his peregrinations from one end of the country to the other in the fulfilment of his military duties he became acquainted with a young Polish girl, the daughter of a wealthy Polish aristocrat. She was seventeen, a type of rare Polish beauty, and the handsome, dashing Russian officer at once fell madly in love with her. The parents of the girl, however, were horrified at the notion of marrying their daughter to a "Muscovite savage," and her father threatened her with his curse if ever again she held communication with her lover. So the matter was secretly arranged

between the two, and during a ball which the young Polish beauty was attending she suddenly disappeared. Outside the house the lover waited with his sledge. They sped away, and were married at the first church they reached.

The bride, with her father's curse upon her, passed straight from her sheltered existence in her luxurious home to all the unsparing rigours of Russian camp-life. Bred in an atmosphere of maternal tenderness and Polish refinement she had now to share the life of her rough, uncultured Russian husband, to content herself with the shallow society of the wives of the camp officers, and soon to be crushed by the knowledge that the man for whom she had sacrificed everything was not even faithful to her.

During their travels, in 1821, Nicholas Nekrassov the future poet was born, and three years later his father left military service and settled in his estate in the Yaroslav Province, on the banks of the great river Volga, and close to the Vladimirsky highway, famous in Russian history as the road along which, for centuries, chained convicts had been driven from European Russia to the mines in Siberia. The old park of the manor, with its seven rippling brooklets and mysterious shadowy linden avenues more than a century old, filled with a dreamy murmur at the slightest stir of the breeze, stretched down to the mighty Volga, along the banks of which, during the long summer days, were heard the piteous, panting songs of the *burlaki*, the barge-

towers, who drag the heavy, loaded barges up and down the river.

The rattling of the convicts' chains as they passed; the songs of the *burlaki*; the pale, sorrowful face of his mother as she walked alone in the linden avenues of the garden, often shedding tears over a letter she read, which was headed by a coronet and written in a fine, delicate hand; the spreading green fields, the broad mighty river, the deep blue skies of Russia,—such were the reminiscences which Nekrassov retained from his earliest childhood. He loved his sad young mother with a childish passion, and in after years he was wont to relate how jealous he had been of that letter¹ she read so often, which always seemed to fill her with a sorrow he could not understand, making her at moments even forget that he was near her.

The sight and knowledge of deep human suffering, framed in the sort voluptuous beauty of nature in central Russia, could not fail to sow the seed of future poetical powers in the soul of an emotional child. His mother, who had been bred on Shakespeare, Milton, and the other great poets and writers of the West,

¹ Many years later, after his mother's death, Nekrassov found this letter among her papers. It was a letter written to her by her own mother after her flight and subsequent marriage. It announced to her her father's curse, and was filled with sad and bitter reproaches: "To whom have you entrusted your fate? For what country have you abandoned Poland, your Motherland? You, whose hand was sought, a priceless gift, by princes, have chosen a savage, ignorant, uncultured . . . Forgive me, but my heart is bleeding . . ."

devoted her solitary life to the development of higher intellectual tendencies in her gifted little son. And from an early age he made attempts at verse. His mother has preserved for the world his first little poem, which he presented to her when he was seven years of age, with a little heading, roughly to the following effect.

My darling Mother, look at this,
I did the best I could in it,
Please read it through and tell me if
You think there's any good in it.

The early life of the little Nekrassov was passed amid a series of contrasting pictures. His father, when he had abandoned his military calling and settled upon his estate, became the Chief of the district police. He would take his son Nicholas with him in his trap as he drove from village to village in the fulfilment of his new duties. The continual change of scenery during their frequent journeys along country roads, through forests and valleys, past meadows and rivers, the various types of people they met with, broadened and developed the mind of little Nekrassov, just as the mind of the child Ruskin was formed and expanded during his journeys with his father. But Ruskin's education lacked features with which young Nekrassov on his journeys soon became familiar. While acquiring knowledge of life and accumulating impressions of the beauties of nature, Nekrassov listened, perforce, to the brutal, blustering

speeches addressed by his father to the helpless, trembling peasants, and witnessed the cruel, degrading corporal punishments he inflicted upon them, while his eyes were speedily opened to his father's addiction to drinking, gambling, and debauchery. These experiences would most certainly have demoralised and depraved his childish mind had it not been for the powerful influence the refined and cultured mother had from the first exercised upon her son. The contrast between his parents was so startling that it could not fail to awaken the better side of the child's nature, and to imbue him with pure and healthy notions of the truer and higher ideals of humanity. In his poetical works of later years Nekrassov repeatedly returns to and dwells upon the memory of the sorrowful, sweet image of his mother. The gentle, beautiful lady, with her wealth of golden hair, with an expression of divine tenderness in her blue eyes and of infinite suffering upon her sensitive lips, remained for ever her son's ideal of womanhood. Later on during years of manhood, in moments of the deepest moral suffering and despondency, it was always of her that he thought, her tenderness and spiritual consolation he recalled and for which he craved.

When Nekrassov was eleven years of age his father one day drove him to the town nearest their estate and placed him in the local grammar-school. Here he remained for six years, gradually, though without distinction, passing upwards from one class to another,

devoting a moderate amount of time to school studies and much energy to the writing of poetry, mostly of a satirical nature, in which his teachers figured with unfortunate conspicuousity.

One day a copy-book containing the most biting of these productions fell into the hands of the headmaster, and young Nekrassov was summarily ejected from the school.

His angry father, deciding in his own mind that the boy was good for nothing, despatched him to St. Petersburg to embark upon a military career. The seventeen-year-old boy arrived in the capital with a copy-book of his poems and a few roubles in his pocket, and with a letter of introduction to an influential general. He was filled with good intentions and fully prepared to obey his father's orders, but before he had taken the final step of entering the nobleman's regiment he met a young student, a former school-mate, who captivated his imagination by glowing descriptions of the marvellous sciences to be studied in the university, and the surpassing interest of student life. The impressionable boy decided to abandon the idea of his military career, and to prepare for his matriculation in the university. He wrote to his father to this effect, and received the stern and laconic reply :

"If you disobey me, not another farthing shall you receive from me."

The youth had made his mind up, however, and entered the university as an unmatriculated student. And that was the beginning

of his long acquaintance with the hardships of poverty.

"For three years," said Nekrassov in after life, "I was hungry all day, and every day. It was not only that I ate bad food and not enough of that, but some days I did not eat at all. I often went to a certain restaurant in the Morskaya, where one is allowed to read the paper without ordering food. You can hold the paper in front of you and nibble at a piece of bread behind it. . . ."

While sunk in this state of poverty, however, Nekrassov got into touch with some of the richest and most aristocratic families in St. Petersburg; for at that time there existed a complete comradeship and equality among the students, whether their budget consisted of a few farthings or unlimited wealth. Thus here again Nekrassov was given the opportunity of studying the contrasts of life.

For several years after his arrival in St. Petersburg the true gifts of the poet were denied expression. The young man was confronted with a terrible uphill fight to conquer the means of bare subsistence. He had no time to devote to the working out of his poems, and it would not have "paid" him. He was obliged to accept any literary job that was offered him, and to execute it with a promptitude necessitated by the requirements of his daily bill of fare. During the first years of his literary career he wrote an amazing number of prose reviews, essays, short stories, novels, comedies and tragedies, alphabets and children's stories, which, put together, would

fill thirty or forty volumes. He also issued a volume of his early poems, but he was so ashamed of them that he would not put his name upon the fly-leaf. Soon, however, his poems, "On the Road" and "My Motherland," attracted the attention of Byelinsky, when the young poet brought some of his work to show the great critic. With tears in his eyes Byelinsky embraced Nekrassov and said to him :

"Do you know that you are a poet, a true poet ?"

This decree of Byelinsky brought fame to Nekrassov, for Byelinsky's word was law in Russia then, and his judgement was never known to fail. His approval gave Nekrassov the confidence he lacked, and he began to devote most of his time to poetry.

The epoch in which Nekrassov began his literary career in St Petersburg, the early forties of last century, was one of a great revival of idealism in Russia. The iron reaction of the then Emperor Nicholas I. made independent political activity an impossibility. But the horrible and degrading conditions of serfdom which existed at that time, and which cast a blight upon the energy and dignity of the Russian nation, nourished feelings of grief and indignation in the noblest minds of the educated classes, and, unable to struggle for their principles in the field of practical politics, they strove towards abstract idealism. They devoted their energies to philosophy, literature, and art. It was then that Tolstoy, Turgenieff, and Dostoyevsky

embarked upon their phenomenal careers in fiction. It was then that the impetuous essayist, Byelinsky, with his fiery and eloquent pen, taught the true meaning and objects of literature. Nekrassov soon joined the circles of literary people dominated by the spirit of Byelinsky, and he too drank at the fountain of idealism and imbibed the gospel of altruistic toil for his country and its people, that gospel of perfect citizenship expounded by Byelinsky, Granovsky, and their friends. It was at this period that his poetry became impregnated with the sadness which, later on, was embodied in the lines :

My verses ! Living witnesses of tears
Shed for the world, and born
In moments of the soul's dire agony,
Unheeded and forlorn,
Like waves that beat against the rocks,
You plead to hearts that scorn.

Nekrassov's material conditions meanwhile began to improve, and he actually developed business capacities, and soon the greatest writers of the time were contributing to the monthly review *Sovremennik* (the Contemporary) which Nekrassov bought in 1847. Turgeneff, Herzen, Byelinsky, Dostoyevsky gladly sent their works to him, and Nekrassov soon became the intellectual leader of his time. His influence became enormous, but he had to cope with all the rigours of the censorship which had become almost insupportable in Russia, as the effect of the Tsar's fears aroused

by the events of the French Revolution of 1848.

Byelinsky died in that year from consumption in the very presence of the gendarmes who had come to arrest him for some literary offence. Dostoyevsky was seized, condemned to death, and when already on the scaffold, with the rope around his neck, reprieved and sent for life to the Siberian mines. The rigours still increased during the Crimean War, and it was only after the death of Nicholas I., the termination of the war, and the accession of the liberal Tsar, Alexander II., that Nekrassov and Russian literature in general began to breathe more freely. The decade which followed upon 1855 was one of the bright periods of Russian history. Serfdom was abolished and many great reforms were passed. It was then that Nekrassov's activity was at its height. His review *Sovremenik* was a stupendous success, and brought him great fame and wealth. During that year some of his finest poems appeared in it: "The Peasant Children," "Orina, the Mother of a Soldier," "The Gossips," "The Pedlars," "The Railway," and many others.

Nekrassov became the idol of Russia. The literary evenings at which he used to read his poems aloud were besieged by fervent devotees, and the most brilliant orations were addressed to him on all possible occasions. His greatest work, however, the national epic, *Who can be Happy in Russia?* was written towards the latter end of his life, between 1873 and 1877.

Here he suffered from the censor more

cruelly than ever. Long extracts from the poem were altogether forbidden, and only after his death it was allowed, in 1879, to appear in print more or less in its entirety.

When gripped in the throes of his last painful illness, and practically on his deathbed, he would still have found consolation in work, in the dictation of his poems. But even then his sufferings were aggravated by the harassing coercions of the censor. His last great poem was written on his deathbed, and the censor peremptorily forbade its publication. Nekrassov one day greeted his doctor with the following remark :

“ Now you see what our profession, literature, means. When I wrote my first lines they were hacked to pieces by the censor’s scissors—that was thirty-seven years ago; and now, when I am dying, and have written my last lines, I am again confronted by the scissors.”

For many months he lay in appalling suffering. His disease was the outcome, he declared, of the privations he had suffered in his youth. The whole of Russia seemed to be standing at his bedside, watching with anguish his terrible struggle with death. Hundreds of letters and telegrams arrived daily from every corner of the immense empire, and the dying poet, profoundly touched by these tokens of love and sympathy, said to the literary friends who visited him :

“ You see ! We wonder all our lives what our readers think of us, whether they love us

and are our friends. We learn in moments like this. . . .”

It was a bright, frosty December day when Nekrassov's coffin was carried to the grave on the shoulders of friends who had loved and admired him. The orations delivered above it were full of passionate emotion called forth by the knowledge that the speakers were expressing not only their own sentiments, but those of a whole nation.

Nekrassov is dead. But all over Russia young and old repeat and love his poetry, so full of tenderness and grief and pity for the Russian people and their endless woe. Quotations from the works of Nekrassov are as abundant and widely known in Russia as those from Shakespeare in England, and no work of his is so familiar and so widely quoted as the national epic, now presented to the English public, *Who can be Happy in Russia?*

DAVID SOSKICE.

PROLOGUE

THE year doesn't matter,
 The land's not important,
 But seven good peasants
 Once met on a high-road.
 From Province "Hard-Battered,"
 From District "Most Wretched,"
 From "Destitute" Parish,
 From neighbouring hamlet—
 "Patched," "Barefoot," and "Shabby,"
 "Bleak," "Burnt-Out," and "Hungry,"
 From "Harvestless" also, 11
 They met and disputed
 Of who can, in Russia,
 Be happy and free?

Luká said, "The pope," ¹
 And Román, "The Pontyészchick," ²
 Demyán, "The official,"
 "The round-kellied merchant,"
 Said both brothers Goóbin,
 Mitródor and Ívan. 120
 Pakhóm, who'd been lost
 In profoundest reflection,
 Exclaimed, looking down

¹ Priest.

² Landowner.

At the earth, " 'Tis his Lordship,
 His most mighty Highness,
 The Tsar's Chief Adviser,"
 And Prov said, " The Tsar."

Like bulls are the peasants :
 Once folly is in them
 You cannot dislodge it 30
 Although you should beat them
 With stout wooden cudgels :
 They stick to their folly,
 And nothing can move them.
 They raised such a clamour
 That those who were passing
 Thought, " Surely the fellows
 Have found a great treasure
 And share it amongst them ! "

They all had set out 40
 On particular errands :
 The one to the blacksmith's,
 Another in haste
 To fetch Father Prokóffy
 To christen his baby.
 Pakhóm had some honey
 To sell in the market ;
 The two brothers Goóbin
 Were seeking a horse
 Which had strayed from their herd. 50

Long since should the peasants
 Have turned their steps homewards,
 But still in a row
 They are hurrying onwards

PROLOGUE

31

As quickly as though
The grey wolf were behind them.
Still further, still faster
They hasten, contending.
Each shouts, nothing hearing,
And time does not wait. 60
In quarrel they mark not
The fiery-red sunset
Which blazes in Heaven
As evening is falling,
And all through the night
They would surely have wandered
If not for the woman,
The pox-pitted "Blank-wits,"
Who met them and cried :

"Heh, God-fearing peasants, 70
Pray, what is your mission ?
What seek ye abroad
In the blackness of midnight ? "

So shrilled the hag, mocking,
And shrieking with laughter
She slashed at her horses
And galloped away.

The peasants are startled,
Stand still, in confusion,
Since long night has fallen, 80
The numberless stars
Cluster bright in the heavens,
The moon gliding onwards.
Black shadows are spread
On the road stretched before

PROLOGUE

The impetuous walkers.
 Oh, shadows, black shadows,
 Say, who can outrun you,
 Or who can escape you ?
 Yet no one can catch you, 90
 Entice, or embrace you !

Pakhóm, the old fellow,
 Gazed long at the wood,
 At the sky, at the roadway,
 Gazed, silently searching
 His brain for some counsel,
 And then spake in this wise :
 " Well, well, the wood-devil
 Has finely bewitched us !
 We've wandered at least 100
 Thirty versts from our homes.
 We are too weary
 To think of returning
 To-night ; we must wait
 Till the sun rise to-morrow."

Thus, blaming the devil,
 The peasants make ready
 To sleep by the roadside.
 They light a large fire,
 And collecting some farthings 110
 Set two of their number
 To buy them some vodka,
 The rest cutting cups
 From the bark of a birch-tree.
 The vodka's provided,
 Black bread, too, besides,
 And they all begin feasting :
 Each munches some bread

PROLOGUE

5

And drinks three cups of vodka—
 But then comes the quesuon 120
 Of who can, in Russia,
 Be happy and free ?

Luká cries, " The pope ! "
 And Román, " The Pomyéshchick ! "
 And Prov shouts, " The Tsar ! "
 And Demyán, " The official ! "
 " The round-bellied merchant ! "
 Bawl both brothers Goóbin,
 Mitrédor and Ívan.
 Pakhóm shrieks, " His Lordship, 130
 His most mighty Highness,
 The Tsar's Chief Adviser ! "

The obstinate peasants
 Grow more and more heated,
 Cry louder and louder,
 Swear hard at each other ;
 I really believe
 They'll attack one another !
 Look ! now they are fighting !
 Román and Pakhóm close, 140
 Demyán clouts Luká,
 While the two brothers Goóbin
 Are drubbing fat Prov,
 And they all shout together.
 Then wake the clear echo,
 Runs hither and thither,
 Runs calling and mocking
 As if to encourage
 The wrath of the peasants.
 The trees of the forest 150
 Throw furious words back :

“ The Tsar ! ” The Pomyéshchick ! ”

“ The pope ! ” ‘ The official ! ”

Until the whole coppiece

Awakes in confusion ;

The birds and the insects,

The swift-footed beasts

And the low crawling reptiles

Are chattering and buzzing

And stirring all round.

150

The timid grey hare

Springing out of the bushes

Speeds startled away ;

The noarse little jackdaw

Flies off to the top

Of a birch-tree, and raises

A harsh, grating shriek,

A most horrible clamour.

A weak little peewit

Falls headlong in terror

170

From out of its nest,

And the mother comes flying

In search of her fledgeling.

She twitters in anguish.

Alas ! she can't find it.

The crusty old cuckoo

Awakes and bethinks him

To call to a neighbour :

Ten times he commences

And gets out of tune

180

But he won't give it up . . .

Call, call, little cuckoo,

For all the young cornfields

Will shoot into ear soon,

And then it will choke you—

PROLOGUE

7

The ripe golden grain,
And your day will be ended !¹

From out the dark forest
Fly seven brown owls,
And on seven tall pine-trees 190
They settle themselves
To enjoy the disturbance.
They laugh—birds of night—
And their huge yellow eyes gleam
Like fourteen wax candles.
The raven—the wise one—
Sits perched on a tree
In the light of the fire,
Praying hard to the devil
That one of the wranglers. 200
At least, should be beaten
To death in the tumult.
A cow with a bell
Which had strayed from its fellows
The evening before,
Upon hearing men's voices
Comes out of the forest
And into the firelight,
And fixing its eyes,
Large and sad, on the peasants, 210
Stands listening in silence
Some time to their raving,
And then begins mooing,
Most heartily moos.
The silly cow moos,
The jackdaw is screeching,
The turbulent peasants

¹ The peasants assert that the ruckoo chokes himself
with young ears of corn

PROLOGUE

Still shout, and the echo
 Maliciously mocks them—
 The impudent echo 220
 Who cares but for mocking
 And teasing good people.
 For scaring old women
 And innocent children :
 Though no man has seen it
 We've all of us heard it ;
 It lives—without body ;
 It speaks—without tongue.

The pretty white owl
 Called the Duchess of Moscow 230
 Comes plunging about
 In the midst of the peasants,
 Now circling above them,
 Now striking the bushes
 And earth with her body.
 And even the fox, too,
 The cunning old creature,
 With woman's determined
 And deep curiosity,
 Creeps to the firelight 240
 And stealthily listens ;
 At last, quite bewildered,
 She goes ; she is thinking,
 " The devil himself
 Would be puzzled, I know ! "

And really the wranglers
 Themselves have forgotten
 The cause of the strife.

But after awhile
 Having pummelled each other 250

Sufficiently soundly,
 They come to their senses ;
 They drink from a rain-pool
 And wash themselves also,
 And then they feel sleepy.
 And, meanwhile, the peewit,
 The poor little fledgeling,
 With short hops and flights
 Had come fluttering towards them.
 Pa'hóm took it up 260
 In his palm, held it gently
 Stretched out to the firelight,
 And looked at it, saying,
 " You are but a mite,
 Yet how sharp is your claw ;
 If I breathed on you once
 You'd be blown to a distance,
 And if I should sneeze
 You would straightway be wafted
 Right into the flames. 270
 One flick from my finger
 Would kill you entirely.
 Yet you are more powerful,
 More free than the peasant :
 Your wings will grow stronger,
 And then, little birdie,
 You'll fly where it please you.
 Come, give us your wings, now,
 You frail little creature,
 And we will go flying 280
 All over the Empire,
 To seek and inquire,
 To search and discover
 The man who in Russia—
 Is happy and free."

" No wings would be needful
 If we could be certain
 Of bread every day ;
 For then we could travel
 On foot at our leisure," 290
 Said Prov, of a sudden
 Grown weary and sad.

" But not without vodka,
 A bucket each morning,"
 Cried both brothers Goóbin,
 Mitródor and Ívan,
 Who dearly loved vodka.

" Salt cucumbers, also,
 Each morning a dozen : "
 The peasants cry, jesting. 300

" Sour qwass,¹ too, a jug
 To refresh us at mid-day ! "

" A can of hot tea
 Every night ! ' they say, laughing.

But while they were talking
 The little bird's mother
 Was flying and wheeling
 In circles above them ;
 She listened to all,
 And descending just near them 310
 She chirruped, and making
 A brisk little movement
 She said to Pakhóm

In a voice clear and human :
 " Release my poor child
 I will pay a great ransom."

¹ A kind of home-brewed cider.

“ And what is your offer : ”

“ A loaf each a day
 And a bucket of vodka,
 Salt cucumbers also, 320
 Each morning a dozen.
 At mid-day sour qwass
 And hot tea in the evening.”

“ And where, little bird,”
 Asked the two brothers Goóbin,
 “ And where will you find
 Food and drink for all seven ? ”

“ Yourselfs you will find it,
 But I will direct you
 To where you will find it.” 330

“ Well, speak. We will listen.”

“ Go straight down the road,
 Count the poles until thirty :
 Then enter the forest
 And walk for a verst.
 By then you'll have come
 To a smooth little lawn
 With two pine-trees upon it
 Beneath these two pine-trees
 Lies buried a casket 340
 Which you must discover.
 The casket is magic,
 And in it there lies
 An enchanted white napkin.
 Whenever you wish it
 This napkin will serve you
 With food and with vodka :
 You need but say softly,
 ‘ O napkin enchanted’,

Give food to the peasants ! ' 350
 At once, at your bidding,
 Through my intercession
 The napkin will serve you.
 And now, free my child."

" But wait. We are poor,
 And we're thinking of making
 A very long journey,"

Pakhóm said. " I notice
 That you are a bird
 Of remarkable talent. 360
 So charm our old clothing
 To keep it upon us."

" Our coats, that they fall not
 In tatters," Román said.

" Our laputs,¹ that they too
 May last the whole journey,"
 Demyán next demanded.

" Our shirts, that the fleas
 May not breed and annoy us,"
 Luká added lastly. 370

The little bird answered,
 " The magic white napkin
 Will mend, wash, and dry for you.
 Now free my child."

Pakhóm then spread open
 His palm, wide and spacious,
 Releasing the fledgeling,
 Which fluttered away
 To a hole in a pine-tree
 The mother who followed it 380
 Added, departing :

¹ *Laput* is peasants' footgear made of bark of saplings

“ But one thing remember :
 Food, summon at pleasure
 As much as you fancy,
 But 'vodka, no more . . .
 Than a bucket a day.
 If once, even twice
 You neglect my injunction
 Your wish shall be granted ;
 The third time, take warning : 390
 Misfortune will follow.”

The peasants set off
 In a file, down the road,
 Count the poles until thirty
 And enter the forest,
 And, silently counting
 Each footstep, they measure
 A verst as directed.
 They find the smooth lawn
 With the pine-trees upon it, 400
 They dig all together
 And soon reach the casket ;
 They open it—there lies
 The magic white napkin !
 They cry in a chorus,
 “ O napkin enchanted,
 Give food to the peasants ! ”

Look, look ! It's unfolding !
 Two hands have come floating
 From no one sees where ; 410
 Place a bucket of vodka,
 A large pile of bread
 On the magic white napkin,
 And dwindle away. “

“ The cucumbers, tea,
 And sour qwass—where are they then ? ”
 At once they appear !

The peasants unloosen
 Their waistbelts, and gather
 Around the white napkin 420
 To hold a great banquet.
 In joy, they embrace
 One another, and promise
 That never again
 Will they beat one another
 Without sound reflection,
 But settle their quarrels
 In reason and honour
 As God has commanded ;
 That nought shall persuade them 430
 To turn ^{their} steps homewards
 To kiss wives and children,
 To see the old people,
 Until they have settled
 For once and forever
 The subject of discord :
 Until they've discovered
 The man who, in Russia,
 Is happy, and free

They swear to each other 440
 To keep this, their promise,
 And daybreak beholds them
 Embosomed in slumber
 As deep and as dreamless
 As that of the dead.

PART I

CHAPTER I

THE POPE¹

THE broad sandy high-road
With borders of birch-trees
Winds sadly and drearily
Into the distance ;
On either hand running
Low hills and young cornfields,
Green pastures, and often—
More often than any—
Lands sterile and barren.
And near to the rivers
And ponds are the hamlets
And villages standing—
The old and the new ones.
The forests and meadows
And rivers of Russia
Are lovely in springtime,
But 'O you spring cornfields,
Your growth thin and scanty
Is painful to see.

10

¹ Priest. "

" 'Twas not without meaning 20
That daily the snow fell
Throughout the long winter,"
Said on to another

The journeying peasar ts :—
 “ The spring has now come
 And the snow tells its story :
 At first it is silent—

'Tis silent in falling,
Lies silently sleeping,
But when it is dying
Its voice is uplifted :

The fields are all covered
With loud, rushing waters,
No roads can be traversed
For bringing manure
To the aid of the cornfields ;
The season is late

For the sweet month of May
Is already approaching."

The peasant is saddened
At sight of the dirty

And squalid old village ;
But sadder the new ones :

The new huts are pre'ty,
But they are the token
Of heartbreaking ruin.¹

As morning sets in

They begin to meet people,
But mostly small people :

Their brethren, the peasants, 50
And soldiers and waggoners,
Workmen and beggars.

THE POPE

17 >

The soldiers and beggars
 They pass without speaking,
 Not asking if happy
 Or grievous their lot :
 The soldier, we know,
 Shaves his beard with a gimlet,
 Has nothing but smoke
 In the winter to warm him,— 60
 What joy can be his ?

As evening is falling
 Appears on the high-road
 A pope in his cart.
 The peasants uncover
 Their heads, and draw up
 In a line on the roadway,
 Thus barring the passage
 in front of the gelding.
 The pope raised his head, 70
 Looked inquiringly at them.

“ Fear not, we won’t harm you, ’
 Luká said in answer.

(Luká was thick-bearded,
 Was heavy and stolid,
 Was obstinate, stupid,
 And talkative too ;
 He was like to the windmill
 Which differs in one thing
 Alone from an eagle : 80
 No matter how boldly
 It waves its broad pinions
 It rises no higher.)

“ We, orthodox peasants,
 From District ‘ Most Wretched,’
 From Province ‘ Hard Battered,’

From ' Destitute ' Parish,
 From neighbouring hamlets,
 ' Patched,' ' Barefoot,' and ' Shabby,'
 ' Bleak,' ' Burnt-Out ' and ' Hungry,' 90
 From ' Harvestless ' also,
 Are striving to settle
 A thing of importance ;
 A trouble torments us,
 It draws us away
 From our wives and our children,
 Away from our work,
 Kills our appetites too.
 Pray, give us your promise
 To answer us truly, 100
 Consulting your conscience
 And searching your knowledge,
 Not feigning nor mocking
 The question we put you.
 If not, we will go
 Further on."

" I will promise
 If you will but put me
 A serious question
 To answer it gravely, 110
 With truth and with reason,
 Not feigning nor mocking,
 Amen ' "

" We are grateful,
 And this is our story :
 We all had set out
 On particular errands,
 And met in the roadway.
 Then one asked another :

THE POPE

19

Who is he,—the man 120
 Free and happy in Russia ?
 And I said, 'The pope,'
 And Román, 'The Pomyéshchick,'
 And Prov said, 'The Tsar,'
 And Demyán, 'The official';
 'The round-bellied merchant,'
 Said both brothers Goóbin,
 Mitródor and Ívan;
 Pakhóm said, 'His Lordship,
 The Tsar's Chief Adviser.' 130

“ Like bulls are the peasants ;
 Once folly is in them
 You cannot dislodge it
 Although you should beat them
 With stout wooden cudgels,
 They stick to their folly
 And nothing can move them.
 We argued and argued,
 While arguing quarrelled,
 While quarrelling fought, 140
 Till at last we decided
 That never again
 Would we turn our steps homeward
 To kiss wives and children,
 To see the old people,
 Until we have found
 The reply to our question,
 Until we've discovered
 For once and forever
 The man who, in Russia, 150
 Is happy and free.
 Then say, in God's truth,
 Is the pope's life a sweet one ?

Would you, honoured father,
Proclaim yourself happy ? ”

The pope in his cart
Cast his eyes on the roadway,
Fell thoughtful and answered :

“ Then, Christians, come, hear me :
I will not complain 160
Of the cross that I carry,
But bear it in silence.
I'll tell you my story,
And you try to follow
As well as you can.”

“ Begin.”

“ But first tell me
The gifts you consider
As true earthly welfare ;
Peace, honour, and riches,— 170
Is that so, my children ? ”

They answer, “ It is so.”

“ And now let us see, friends,
What peace does the pope get ?
In truth, then, I ought
To begin from my childhood,
For how does the son
Of the pope gain his learning,
And what is the price
That he pays for the priesthood ? 180
’Tis best to be silent.¹

* * * *

¹ The lines of asterisks throughout the poem represent passages that were censored in the original

"Our roadways are poor
 And our parishes large,
 And the sick and the dying,
 The new-born that call us,
 Do not choose their season :
 In harvest and hay-time,
 In dark nights of autumn,
 Through frosts in the winter, , ,
 Through floods in the springtime, 190
 Go—where they may call you.
 You go without murmur,
 If only the body
 Need suffer alone !
 But no,—every moment
 The heart's deepest feelings
 Are strained and tormented.
 Believe me, my children,
 Some things on this earth
 One can never get used to : 200
 No heart there exists
 That can bear without anguish
 The rattle of death,
 The lament for the lost one,
 The sorrow of orphans,
 Amen ! Now you see, friends,
 The peace that the pope gets."

Not long did the peasants
 Stand thinking. They waited
 To let the pope rest, 210
 Then enquired with a bow :
 "And what more will you tell us ?"
 "Well, now let us see
 If the pope is much honoured ;
 And that, O my friends,

Is a delicate question—
 I fear to offend you
 But answer me, Christians,
 Whom call you, 'The cursed
 Stallion breed?' Can you tell me?"

The peasants stand silent 221
 In painful confusion,
 The pope, too, is silent

"Who is it you tremble
 To meet in the roadway¹
 For fear of misfortune?"

The peasants stand shuffling
 Their feet in confusion

"Of whom do you make
 Little scandalous stories? 230
 Of whom do you sing
 Rhymes and songs most indecent?
 The pope's honoured wife,
 And his innocent daughters,
 Come, how do you treat them?
 At whom do you shout
 Ho, ho, ho, in derision
 When once you are past him?"

The peasants cast downwards,
 Their eyes and keep silent, 240
 The pope too is silent

¹ There is a superstition among the Russian peasants that it is an ill omen to meet the "pope" when going upon an errand

The peasants stand musing ,
 The pope fans his face
 With his hat, high and broad-rimmed,
 And looks at the heavens

The cloudlets in springtime
 Play round the great sun
 Like small grandchildren frisking
 Around a hale grandsire,
 And now, on his right side 250
 A bright little cloud
 Has grown suddenly dismal,
 Begins to shed tears
 The grey thread is hanging
 In rows to the earth,
 While the red sun is laughing
 And beaming upon it
 Through torn fleecy clouds
 Like a merry young girl
 Peeping out from the corn 260
 The cloud has moved nearer,
 The rain begins here,
 And the pope puts his hat on
 But on the sun's right side
 The joy and the brightness
 Again are established
 The rain is now ceasing
 It stops altogether,
 And God's wondrous miracle,
 Long golden sunbeams 270
 Are streaming from Heaven
 In radiant splendour

* * * * *
 "It isn't our own fault,
 It comes from our parents,"

Say, after long silence,
 The two brothers Goóbin.
 The others approve him :
 " It isn't our own fault,
 It comes from our parents."

The pope said, " So be it ! 280
 But pardon me, Christians,
 It is not my meaning
 To censure my neighbours ;
 I spoke but desiring
 To tell you the truth
 You see how the pope
 Is revered by the peasants ;
 The gentry—— "

" Pass over them,
 Father—we know them " 290

" Then let us consider
 From whence the pope's riches.
 In times not far distant
 The great Russian Empire
 Was filled with estates
 Of wealthy Pomyéshchicks.¹

'They lived and increased,
 And they let us live too.
 What weddings were feasted !

What numbers and numbers 300
 Of children were born

In each rich, merry life-time !
 Although they were haughty,
 And often oppressive,

What liberal masters !
 'They never deserted

¹ Landowners.

The parish, they married,
Were baptiz'd within it,
To us they confessed,
And by us they were oul'd. 310
And if a Pomyéshchick
Should chance for some reason
To live in a city,
He cherished one longing,
To die in his birthplace ;
But did the Lord will it
That he should die suddenly
Far from the village,
An order was found
In his papers, most surely, 320
That he should be buried
At home with his fathers.
Then see—the black car
With the six mourning horses,—
The heirs are conveying
The dead to the graveyard ;
And think—what a lift
For the pope, and what feasting
All over the village !
But now that is ended, 330
Pomyéshchicks are scattered
Like Jews over Russia
And all foreign countries.
They seek not the honour
Of lying with fathers
And mothers together.
How many estates
Have passed into the pockets
Of rich speculators !
O you, bones so pamper'd 340
Of great Russian gentry,

Where are you not buried,
 What far foreign graveyard
 Do you not repose in ?

“ Myself from dissenters ¹
 (A source of pope’s income)
 I never take money,
 I’ve never transgressed,
 For I never had need to ,
 Because in my parish 350
 Two-thirds of the people
 Are Orthodox churchmen
 But districts there are
 Where the whole population
 Consists of dissenters—
 Then how can the pope live ?

“ But all in this world
 Is subjected to changes :
 The laws which in old days
 Applied to dissenters 360
 Have now become milder ;
 And that in itself
 Is a check to pope’s income.
 I’ve said the Pcrnyéshchicks
 Are gone, and no longer
 They seek to return
 To the home of their childhood ;
 And then of their ladies
 (Rich, pious old women),
 How many have left us 370
 To live near the convents !

¹ Dissenters in Russia are subjected to numerous religious restrictions. Therefore they are obliged to bribe the local orthodox pope, in order that he should not denounce them to the police.

And nobody now
 Gives the pope a new cassock
 Or church-work embroidered.
 He lives on, the peasarts,
 Collects their brass farthings,
 Their cakes on the feast-days,
 At Easter their eggs.
 The peasants are needy
 Or they would give freely— 380
 Themselves they have nothing,
 And who can take gladly,
 The peasant's last farthing?

" Their lands are so poor,
 They are sand, moss, or boggy,
 Their cattle half-famished,
 Their crops yield but twofold;
 And should Mother Earth
 Chance at times to be kinder,
 That too is misfortune : 390
 The market is crowded,
 They sell for a trifle
 To pay off the taxes.
 Again comes a bad crop—
 Then pay for your oread
 Three times higher than ever,
 And sell all your cattle !
 Now, pray to God, Christians,
 For this year again
 A great misery threatens : 400
 We ought to have sown
 For a long time already ;
 But look you—the fields
 Are all deluged and useless. . . .
 O God, have Thou pity

And send a round ¹ rainbow
To shine in Thy heavens ! ”

Then taking his hat off
He crossed himself thrice,
And the peasants did likewise.

“ Our village is poor 411
And the people are sickly,
The women are sad
And are scantily nourished,
But pious and laborious ,
God give them courage !
Like slaves do they toil ;
’Tis hard to lay hands
On the fruits of such labour.

“ At times you are sent for 420
To pray by the dying,
But Death is not really
The awful thing present,
But rather the living—
The family losing
Their only support.
You pray by the dead.
Words of comfort you utter,
To calm the bereaved ones ;
And then the old mother 430
Comes tottering towards you,
And stretching her bony
And toil-blistered hand out ;
You feel your heart sicken,
For there in the palm

¹ There is a Russian superstition that a round rainbow is sent as a sign of coming dry weather.

Lie the precious brass farthings !
 Of course it is only
 The price of your praying.
 You take it, because
 It is what you must live on ; 440
 Your words of condolence
 Are frozen, and blindly,
 Like one deep insulted,
 You make your way homeward.
 Amer . . . ”

* * * * *
 The pope finished
 His speech, and touched lightly
 The back of the gelding.
 The peasants make way,
 And they bow to him deeply. 450
 The cart moves on slowly,
 Then six of the comrades
 As though by agreement
 Attack poor Luká
 With indignant reproaches
 “ Now, what have you got ?—
 You great obstinate blockhead,
 You log of the millage !
 You too must needs argue ;
 Pray what did you tell us ? 460
 ‘ The popes live like princes,
 The lords of the belfry,
 Their palaces rising
 As high as the heavens,
 Their bells set a-chiming
 All over God’s world.

“ ‘ Three years,’ you declared,
 ‘ Did I work as pope’s servant.

It wasn't a life—
 'Twas a strawberry, brethren ; 470
 Pope's kasha ¹ is made
 And served up with fresh butter,
 Pope's stchee ¹ made with fish,
 And pope's pie stuffed to bursting ;
 The pope's wife is fat too,
 And white the pope's daughter,
 His horse like a barrel,
 His bees are all swollen
 And booming like church bells.'

" Well, there's your pope's life,— 480
 There's your 'strawberry,' boaster !
 For that you've been shouting
 And making us quarrel
 You limb of the Devil !
 Pray us it because
 Of your beard like a shovel
 You think you're so clever ?
 If so, let me tell you
 The goat walked in Eden
 With just such another 490
 Before Father Adam,
 And yet down to our time
 The goat is considered
 The greatest of duffers ! "

The culprit was silent,
 Afraid of a beating ;
 And he would have got it
 Had not the pope's face
 Turning sadly upon them,

¹ *Kasha* and *stchee* are two national dishes.

Looked over a hedge
At a rise in the road. 500

CHAPTER II

THE VILLAGE FAIR

No wonder the peasants
Dislike a wet spring-tide :
The peasant needs greatly
A spring warm and early.
This year, though he howl
Like a wolf, I'm afraid
That the sun will not gladden
The earth with his brightness.
The clouds wander heavily,
Dropping the rain down 10
Like cows with full udders.
The snow has departed,
Yet no blade of grass,
Not a tiny green leaflet,
Is seen in the meadows.
The earth has not ventured
To don its new mantle
Of brightest green velvet,
But lies sad and bare
Like a corpse without grave-clothes
Beneath the dull heavens. 21
One pities the peasant ;
Still more, though, his cattle :
For when they have eaten
The scanty reserves
Which remain from the winter,
Their master will drive them

To graze in the meadows,
And what will they find 'here
But bare, inky blackness ? 30
Nor settled the weather
Until it was nearing
The feast of St. Nichol,
And then the poor cattle
Enjoyed the green pastures.

The day is a hot one,
The peasants are strolling
Along 'neath the birch-trees.
They say to each other,
" We passed through one village, 40
We passed through another,
And both were quite empty ,
To-day is a feast-day,
But where are the people ? "

They reach a large village ;
The street is deserted
Except for small children,
And inside the houses
Sit only the oldest
Of all the old women. 50

The wickets are fastened
Securely with padlocks ;
The padlock's a loyal
And vigilant watch-dog ;
It barks not, it bites not,
But no one can pass it.

They walk through the village
And see a clear mirror
Beset with green framework—
A pond full of water . 60

And over its surface
 Are hovering swallows
 And all kinds of insects ;
 The gnats quick and merge
 Skip over the water
 As though on dry land ;
 And in the laburnums
 Which grow on the banksides
 The landrails are squeaking.

A raft made of tree-trunks 70
 Floats near, and upon it
 The pope's heavy daughter
 Is yielding her beetle,
 She looks like a hay-stack,
 Unsound and dishevelled,
 Her skirts gathered round her.
 Upon the raft, near her,
 A duck and some ducklings
 Are sleeping together.

And hark ! from the water 80
 The neigh of a horse comes ;
 The peasants are startled,
 They turn all together :
 Two heads they see, moving
 Along through the water—
 The one is a peasant's,
 A black head and curly,
 In one ear an ear-ring
 Which gleams in the sunlight ;
 A horse's the other, 90
 To which there is fastened
 A rope of some yards length,
 Held tight in the teeth

Of the peasant beside it.

The man swims, the horse swims ;

The horse neighs, the man neighs ;

They make a fine uproar !

The raft with the woman

And ducklings upon it

Is tossing and heaving.

100

The horse with the peasant

Astride has come panting

From out of the water,

The man with white body

And throat black with sunburn ;

The water is streaming

From horse and from rider.

“ Say, why is your village

So empty of people ?

Are all dead and buried ? ”

110

“ They’ve gone to Kousminsky ;

A fair’s being held there

Because it’s a saint’s day.”

“ How far is Kousminsky ? ”

“ Three versts, I should fancy.”

“ We’ll go to Kousminsky,”

The peasants decided,

And each to himself thought,

“ Perhaps we shall find there

The happy, the free one.”

120

The village Kousminsky

Is rich and commercial

And terribly dirty.

It’s built on a hill-side

And slopes down the valley,
Then climbs again upwards,—
So how could one ask of it
Not to be dirty ? ¹

It boasts of two churches.
The one is “dissenting,”

130

The other “Established.”
The house with inscription,
“The School-House,” is empty,
In ruins and deserted ;

And near stands the barber’s,
A hut with one window,
From which hangs the sign-board
Of “Barber and Bleeder.”

A dirty inn also
There is, with its sign-board

140

Adorned by a picture :
A great nosy tea-pot
With plump little tea-cups
Held out by a waiter,
Suggesting a fat goose
Surrounded by goslings.
A row of small shops, too,
There is in the village.

The peasants go straight
To the market-place, find there

150

A large crowd of people
And goods in profusion.
How strange !—notwithstanding
There’s no church procession
The men have no hats on,

¹ The mud and water from the high lands on both sides descend and collect in the villages so situated, which are often nearly transformed into swamps during the rainy season.

Are standing bare-headed,
 As though in the presence
 Of some holy Image :
 Look, how they're being swallowed—
 The hoods of the peasants ¹ 160

The beer-shop and tavern
 Are both overflowing ;
 All round are erected
 Large tents by the roadside
 For selling of vodka.
 And though in each tent
 There are five agile waiters,
 All young and most active,
 They find it quite hopeless
 To try to get change right. 170
 Just look how the peasants
 Are stretching their hands out,
 With hoods, shirts, and waistcoats !

Oh, you, thirst of Russia,
 Unquenchable, endless
 You are ! But the peasant,
 When once he is sated,
 Will soon get a new hood
 At close of the fair. . . .

The spring sun is playing 180
 On heads hot and drunken,
 On boisterous revcls,
 On bright mixing colours ;
 The men wear wide breeches
 Of corduroy velvet,
 With gaudy striped waistcoats

¹ On feast days the peasants often pawn their clothes for drink

And shirts of all colours ;
 The women wear scarlet ;
 The girls' plaited tresses
 Are decked with bright ribbons ; 190
 They glide about proudly,
 Like swans on the water.
 Some beauties are even
 Attired in the fashion
 Of Petersburg ladies ;
 Their dresses spread stiffly
 On wide hoops around them ;
 But tread on their skirts—
 They will turn and attack you,
 Will gobble like turkeys ! 200

Blame rather the fashion
 Which fastens upon you
 Great fishermen's baskets !

A woman dissenter
 Looks darkly upon them,
 And whispers with malice:
 " A famine, a famine
 Most surely will blight us.
 The young growths are sodden,
 The floods unabated ; 210
 Since women have taken
 To red cotton dresses
 The forests have withered,
 And wheat—but no wonder ! "

" But why, little Mother,
 Are red cotton dresses
 To blame for the trouble ?
 I don't understand you."
 " The cotton is *French*,

And it's reddened in dog's blood ! 220
 D'you understand now ? ”

The peasants still linger
 Some time in the market,
 Then go further upward,
 To where on the hill-side
 Are piled ploughs and harrows,
 With rakes, spades, and hatchets,
 And all kinds of iron-ware,
 And pliable wood
 To make rims for the cart-wheels. 230
 And, oh, what a hubbub
 Of bargaining, swearing,
 Of jesting and laughter !
 And who could help laughing ?

A limp little peasant
 Is bending and testing
 The wood for the wheel-rims.
 One piece does not please him ;
 He takes up another
 And bends it with effort ; 240
 It suddenly straightens,
 And whack !—strikes his forehead.
 The man begins roaring,
 Abusing the bull,
 The cuffer, the block-head.
 Another comes driving
 A cart full of wood-ware,
 As tipsy as can be ;
 He turns it all over !
 The axle is broken, 250
 And, trying to mend it,
 He smashes the hatchet.

He gazes upon it,
Abusing, reproaching :
“ A villain, a villain,
You are—not a hatchet.
You see, you can’t do me
The least little service.
The whole of your life
You spend bowing before me, 260
And yet you insult me ! ”

Our peasants determine ,
To see the shop ‘windows,
The handkerchiefs, ribbons,
And stuffs of bright colour ;
And near to the boot-shop
Is fresh cause for laughter ;
For here an old peasant
Most eagerly bargains
For small boots of goat-skin 270
To give to his grandchild.
He asks the price five times ;
Again and again,
He has turned them all over ;
He finds they are faultless .

“ Well, Uncle, pay up now,
Or else be off quickly.”
The seller says sharply.
But wait ! The old fellow
Still gazes, and fondles 280
The tiny boots sof’ly,
And then speaks in this wise :

“ My daughter won’t scold me,
Her husband I’ll spit at,
My wife—let her grumble—

I'll spit at my wife too.
 It's her that I pity—
 My poor little grandchild.
 She cluing to my neck,
 And she said, 'Little Grandfather, 290
 Buy me a present.'
 Her soft little ringlets
 Were tickling my cheek,
 And she kissed the old Grand-dad.
 You wait, little bare-foot,
 Wee spinning-top, wait then,
 Some boots I will buy you,
 Some boots made of goat-skin."
 And then must old Vavil
 Begin to boast grandly, 300
 To promise a present
 To old and to young.
 But now his last farthing
 Is swallowed in vodka,
 And how can he dare
 Show his eyes in the village ?
 "My daughter won't scold me,
 Her husband I'll spit at,
 My wife—let her grumble—
 I'll spit at my wife too. 310
 It's her that I pity—
 My poor little grandchild."

And then he commences
 The story again
 Of the poor little grandchild.
 He's very dejected.
 A crowd listens round him,
 Not laughing, but troubled
 At sight of his sorrow.

THE VILLAGE FAIR

41

If they could have helped him 320
With bread or by labour

 They soon would have done so,
But money is money,

 And who has got tenpence
To spare ? Then came forward

 Pavlóosha Varénko,
The " gentleman " nicknamed.

 (His origin, past life,
Or calling they knew not,

 But called him the ' Barin '.) 330

He listened with pleasure

 To talk and to jesting ;

His blouse, coat, and top-boots

 Were those of a peasant ;

He sang Russian folk-songs,

 Liked others to sing them,

And often was met with

 At taverns and inns.

He now rescued Vavil,

 And bought him the boots

To take home to his grandchild. 340

The old man fled blindly,

 But clasping them tightly,

Forgetting to thank him,

 Bewildered with joy.

The crowd was as pleased, too,

 As if had been given

To each one a ruble.

The peasants next visit

 The picture and book stall ;

The pedlars are buying

 Their stock of small pictures,

350

And books for 'heir baskets
To sell on the road.

" 'Tis generals, *you* want : "
The merchant is saying

" Well, give us some generals ;
But look—on your conscience—
Now let them be real ones,
Be fat and ferocious." 360

" Your notions are funny,"
The merchant says, smiling ;
" It isn't a question
Of looks. . . . "

" Well, of what, then ?
You want to deceive us,
To palm off your rubbish,
You swindling impostor !
D'you think that the peasants
Know one from another ? 370
A shabby one—he wants
An expert to sell him,
But trust me to part with
The fat and the fierce."

" You don't want officials ? "

" To Hell with officials ! "

However they took one
Because he was cheap :
A minister, striking
In view of his stomach 380
As round as a barrel,
And seventeen medals.

The merchant is serving
 With greatest politeness,
 Displaying and praising,
 With patience unyielding,—
 A thief of the first-class
 He is, come from Moscow.
 Of Blucher he sells them
 A hundred small pictures, 390
 As many of Fótyi¹
 The archimandrite,
 And of Sípko¹ the brigand ;
 A book of the sayings
 Of droll Balakreff,¹
 The “ English Milord,” too.
 The books were put into
 The packs of the pedlars ;
 The pictures will travel
 All over great Russia, 400
 Until they find rest
 On the wall of some peasant—
 The devil knows why !

Oh, may it come quickly
 The time when the peasant
 Will make some distinction
 Between book and book,
 Between picture and picture ;
 Will bring from the market,
 Not picture of Blucher, 410
 Not stupid “ Milord,”
 But Belinsky and Gógol !
 Oh, say, Russian people,
 These names—have you heard them ?
 They’re great. They were borne

¹ Well-known popular characters in Russia.

By your champions, who loved you,
Who strove in your cause,
’Tis *their* little portraits
Should hang in your houses !

“ I’d walk into Heaven 420
But can’t find the doorway ! ”
Is suddenly shouted
By some merry blade.
“ What door do you want, man ? ”
“ The puppet-show, brothers ! ”
“ I’ll show you the way ! ”

The puppet-show tempted
The journeying peasants ;
They go to inspect it.
A farce is being acted, 430
A goad for the drummer ;
Real music is playing—
No common accordion.
The play is not too deep,
But not stupid, either.
A bullet shot deftly
Fought into the eye
Of the hated policeman.
The tent is quite crowded,
The audience cracking 440
Their nuts, and exchanging
Remarks with each other.
And look—there’s the vodka !
They’re drinking and looking,
And looking and drinking,
Enjoying it highly,
With jubilant faces,
From time to time throwing

A right witty word
Into Peterkin's speeches, 450
Which *you'd* never hit on,
Although you should swallow
Your pen and your pad ! . . .

Some folk there are always
Who crowd on the platform
(The comedy ended),
To greet the performers,
To gossip and chat.

" How now, my fine fellows,
And where do you come from ? " 460

" As serfs we used only
To play for the masters,¹
But now we are free,
And the man who will treat us
Alone is our Master ! "
" Well spoken, my brothers ;
Enough time you've wasted
Amusing the nobles ;
Now play for the peasants !
Here, waiter, bring vodka, 470
Sweet wine, tea, and syrup,
And see you make haste ! "

The sweet sparkling river
Comes rolling to meet them ;
They'll treat the musicians
More handsomely, far,
Than their masters of 'old.

¹ Each landowner kept his own band of musicians.

It is not the rushing
 Of furious whirlwinds,
 Not Mother Earth shaking— 480
 'Tis shouting and singing
 And swearing and fighting
 And falling and kissing—
 The people's carouse !
 It seems to the peasants
 That all in the village
 Was reeling around them !
 That even the church
 With the very tall steeple
 Had swayed once or twice ! 490

When things are in this state,
 A man who is sober
 Feels nearly as awkward
 As one who is naked. . . .

The peasants recrossing
 The market-p'ace, quitted
 The turbulent village
 At evening's approach.

CHAPTER III

THE DRUNKEN NIGHT

This village did not end,
 As many in Russia,
 In wind-mill or tavern,

In corn-loft or barn,
 But 'n a large building
 Of wood, with iron gratings
 In small narrow windows.
 The broad, sandy high-road,
 With borders of birch-trees,
 Spread out straight behind it— 10
 The grim étape—prison.¹
 On week-days deserted
 It is, dull and silent.
 But now it is not so.
 All over the high-road,
 In neighbouring pathways,
 Wherever the eye falls,
 Are lying and crawling,
 Are driving and climbing,
 The numberless drunkards ; 20
 Their shout fills the skies.

 The cart-wheels are screeching,
 And like slaughtered calves' heads
 Are nodding and wagging
 The pates limp and helpless
 Of peasants asleep.

 They're dropping on all sides,
 As if from some ambush
 An enemy firing
 Is shooting them wholesale. 30
 The quiet night is falling,
 The moon is in Heaven,
 And God is commencing
 To write His great letter

¹ The 'halting-place' for prisoners on their way to Siberia.

Of gold on blue velvet ;
Mysterious message,
Which neither the wise man
Nor foolish can read.

The high-road is humming
Just like a great bee-hive ; 40
The people's loud clamour
Is swelling and falling
Like waves in the ocean.

“ We paid him a rouble—
The clerk, and he gave us
A written petition
To send to the Governor.”

“ Hi, you with the waggon
Look after your corn ! ”

“ But where are you off to, 50
Olyénushka ? Wait now—
I’ve still got some cakes.
You’re like a black flea, girl,
You eat all you want to
And hop away quickly
Before one can stroke you ! ”

“ It’s all very fine talk,
This Tsar’s precious Charter,
It’s not writ for us ! ”

“ Give way there, you people ! ” 60
The exciseman dashes
Amongst them, his brass plate
Attached to his coat-front,
And bells all a-jangle.

“ God save us, Parasha,
Don't go to St. Petersburg !
I know the genery :
By day you're a maid,
And by night you're a mistress.
You spit at it, love. . . .” 70

“ Now, where are you running ? ”
The pope bellows loudly
To Lusy Pavloósha,
The village policeman.

“ An accident's happened
Down here, and a man's killed.”

“ God pardon our sins ! ”

“ How thin you've got, Dashka ! ”

“ The spinning-wheel fattens
By turning forever ; 80
I work just as hard,
But I never get fatter.”

“ Heh, you, silly fellow,
Come hither and love me !
The dirty, dishevelled,
And tipsy old woman,
The f—i—ilthy o—l—d woman ! ”

Our peasants, observing,
Are still walking onwards.
They see just before them 90
A meek little fellow
Most busily digging
A hole in the road.

“ Now, what are you doing ? ”
 “ A grave I am digging
 To bury my mother ! ”

“ You fool !—Where’s your mother ?
 Your new coat you’ve buried !
 Roll into the ditch,
 Dip your snout in the water. 100
 ’Twill cool you, perhaps.”

“ Let’s see who’ll pull hardest ! ”
 Two peasants are squatting
 And, feet to feet pressing,
 Are straining and groaning,
 And tugging away
 At a stick held between them.
 This soon fails to please them .
 “ Let’s try with our beards ! ”
 And each man then clutches 110
 The jaw of the other,
 And tugs at his beard !
 Red, panting, and writhing,
 And gasping and yelping,
 But pulling and pulling !
 “ Enough there, you madmen ! ”
 Cold water won’t part them ! ”

And in the ditch near them
 Two women are squabbling ;
 One cries, “ To go home now 120
 Were worse than to prison ! ”
 The other, “ You braggart !
 In my house, I tell you,
 It’s worse than in yours.
 One son-in-law, punched me

And left a rib broken ;
The second made off
With my big ball of cotton ;
The cotton don't matter,
But in it was hidden
My rouble in silver.

130

The youngest—he always
Is up with his knife out.
He'll kill me for sure ! ”

“ Enough, enough, darling !
Now don't you be angry ! ”

Is heard not far distant
From over a hillock—

“ Come on, I'm all right ! ”

A mischievous night, this ;
On right hand, on left hand,
Wherever the eye falls,
Are sauntering couples.

140

The wood seems to please them ,
They all stroll towards it,
The wood—which is thrilling
With nightingales' voices.

And later, the high-road
Gets more and more ugly,

And more and more often
The people are falling,

150

Are staggering, crawling,
Or lying like corpses.

As always it happens
On feast days in Russia—

No word can be uttered
Without a great oath.

And near to the tavern
Is quite a commotion ,

Some wheels get entangled 160
And terrified horses
Rush off without drivers.
Here children are crying,
And sad wives and mothers
Are anxiously waiting ;
And is the task easy
Of getting the peasant
Away from his drink ?

Just near to the sign-post
A voice that's familiar 170
Is heard by the peasants ;
They see there the Barin
(The same that helped Vavil,
And bought him the boots
To take home to his grandchild).
He chats with the men.
The peasants all open
Their hearts to the Barin ;
If some song should please him
They'll sing it through five times ; 180
" Just write the song down, sir ! "
If some saying strike him ;
" Take note of the words ! "
And when he has written
Enough, he says quietly,
' The peasants are clever,
But one thing is bad :
They drink till they're helpless
And lie about tipsy,
It's painful to see." 190

They listen in silence.
The Barin commences

To write something down
In the little black note-book
When, all of a sudden,
A small, tipsy peasant,
Who up to that moment
Has lain on his stomach
And gazed at the speaker,
Springs up straight before him 200
And snatches his pencil
Right out of his hand :
“ Wait, wait ! ” cries the fellow,
“ Stop writing your stories,
Dishonest and heartless,
About the poor peasant.
Say, what’s your complaint ?
That sometimes the heart
Of the peasant rejoices ?
At times we drink hard, 210
But we work ten times harder ;
Among us are drunkards,
But many more sober.
Go, take through a village
A pailful of vodka ;
Go into the huts—
In one, in another,
They’ll swallow it gladly.
But go to a third
And you’ll find they won’t touch it !
One family drinks, 221
While another drinks nothing,
Drinks nothing—and suffers
As much as the drunkards :
They, wisely or foolishly,
Follow their conscience ,
And see how misfortune,

The peasants' misfortune,
 Will swallow that household
 Hard-working and sober ! 230

Pray, have you seen ever
 The time of the harvest

In some Russian village ?
 Well, where were the people ?

At work in the tavein ?
 Our fields may be broad,
 But they don't give too freely.

Who robs them in spring-time,
 And strips them in autumn ?

You've met with a peasant 240
 At nightfall, perchance,

When the work has been finished ?
 He's piled up great mountains

Of corn in the meadows,
 He'll sap off a pea !

Hey, you mighty monster !
 You builder of mountains,

I'll knock you flat down
 With the stroke of a feather !

" Sweet food is the peasant's ! 250
 But stomachs aren't mirrors,

And so we don't whimper
 To see what we've eaten.

" We work single-handed,
 But when we have finished
 Three partners¹ are waiting
 To share in the profits ;

A fourth² one there is, too,
 Who eats like a Tartar—

¹ The tax collector, the landlord, and the priest.

² Fire.

Leaves nothing behind. 260

The other day, only,

A mean little fellow

Like you, came from Moscow

And clung to our backs.

‘ Oh, please sing him folk-songs ’

And ‘ tell him some proverbs,’

‘ Some riddles and rhymes.’

And then came another

To put us his questions :

How much do we work for ? 270

How much and how little

We stuff in our bellies ?

To count all the people

That live in the village

Upon his five fingers.

He did not *ask how much*

The fire feeds the wind with

Of peasants’ hard work.

Our drunkenness, maybe,

Can never be measured, 280

But look at our labour—

Can that then be measured ?

Our cares or our woes ?

“ The vodka prostrates us ;

But does not our labour,

Our trouble, prostrate us ?

The peasant won’t grumble

At each of his burdens,

He’ll set out to meet it,

And struggle to bear it ; 290

The peasant does not flinch

At life-wasting labour,

And tremble for fear

That his health may be injured.

Then why should he number
Each cupful of vodka

For fear that an odd one
May topple him over ?

You say that it's painful
To see him lie tipsy ?—

300

Then go to the bog ;
You'll see how the peasant
Is squeezing the corn out,
Is wading and crawling

Where no horse or rider,
No man, though unloaded,
Would venture to tread.

You'll see how the army
Of profligate peasants

Is toiling in danger,

310

Is springing from one clod
Of earth to another,

Is pushing through bog-slime
With backs nearly breaking !
The sun's beating down

On the peasants' bare heads,
They are sweating and covered

With mud to the eyebrows,
Their limbs torn and bleeding

By sharp, prickly bog-grass !

320

“ Does this picture please you ?

You say that you suffer ;

At least suffer wisely.

Don't use for a peasant

A gentleman's judgement ;

We are not white-handed

And tender-skinned creatures,

But men rough and lusty
In work and in play.

“ The heart of each peasant 330
Is black as a storm-cloud,
Its thunder should peal
And its blood rain in torrents ;
But all ends in drink—
For after one cupful
The soul of the peasant
Is kindly and smiling ;
But don't let that hurt you !
Look round and be joyful !
Hey, fellows ! Hey, maidens ! 340
You know how to foot it !
Their bones may be aching,
Their limbs have grown weary,
But youth's joy and daring
Is not quite extinguished,
It lives in them yet ! ”

The peasant is standing
On top of a hillock,
And stamping his feet,
And after being silent 350
A moment, and gazing
With glee at the masses
Of holiday people,
He roars to them hoarsely.

“ Hey you, peasant kingdom !
You, hatless and drunken !
More racket ! More noise ! ”
“ Come, what's your name, uncle ? ”
“ To write in the note-book ? ”

Why not ? Write it down : 360

‘ In Barefoot the village
Lives old Jacob Naked,
He’ll work till he’s taken,
He drinks till he’s crazed.’ ”

The peasants are laughing,
And telling the Barin

The old fellow’s story :
How shabby old Jacob

Had lived once in Peter,¹
And got into prison 370

Because he bethought him
To get him to law

With a very rich merchant ;
How after the prison

He’d come back amongst them
All stripped, like a linden,

And taker to ploughing.
For thirty years since

On his narrow allotment
He’d worked in all weathers, 380

The harrow his shelter
From sunshine and storm.

He lived with the sokha,²
And when God would take him

He’d drop from beneath it
Just like a black clod.

An accident happened
One year to old Jacob :

He bought some small pictures
To hang in the cottage 390
For his little son ;

¹ Popular name for Petrograd.

² The primitive wooden plough still used by the peasants in Russia.

The old man himself, too,
Was fond of the pictures.
God's curse had then fallen ;
The village was burnt,
And the old fellow's money,
The fruit of a life-time
(Some thirty-five roubles),¹
Was lost in the flames.
He ought to have saved it, 400
But, to his misfortune,
He thought of the pictures
And seized them instead.
His wife in the meantime
Was saving the icons.²
And so, when the cottage
Fell in, all the roubles
Were melted together
In one lump of silver.
Old Jacob was offered 410
Eleven such roubles
For that silver lump.

“ O old brother Jacob,
You paid for them dearly,
The little chap's pictures !
I warrant you've hung 'hem
Again in the new hut.”

“ I've hung them—and more,”
He replied, and was silent.

The Barin was looking, 420
Examining Jacob,

¹ Three pounds.

² Holy pictures of the saints.

The toiler, the earth-worm,
His chest thin and meagre,
His stomach as shrunk
As though something had crushed it,
His eyes and mouth circled
By numberless wrinkles,
Like drought-shrivelled earth.
And he altogether
Resembled the earth, 430
Thought the Barin, while noting
His throat, like a dry lump
Of clay, brown and hardened ;
His brick-coloured face ;
His hands—black and horny,
Like bark on the tree-trunk ;
His hair—stiff and sandy. . .

The peasants, remarking
That old Jacob's speech
Had not angered the Barin, 440
Themselves took his words up :
“ Yes, ycs, he speaks truly,
We must drink, it saves us,
It makes us feel strong.
Why, if we did not drink
Black gloom would engulf us.
If work does not kill us
Or trouble destroy us,
We shan't die from drink ! ”

“ That's so. Is it not, sir ? ” 450
“ Yes, God will protect us ! ”
“ Come, drink with us, Barin ! ”

They go to buy vodka

And drink it together.

To Jacob the Barin
Has offered two cups.

“ Ah, Barin,” says Jacob,
“ I see you’re not angry.

A wise little head, yours,
And how could a wise head 460

Judge falsely of peasants ?
Why, only the pig

Glues his nose to the garbage
And never sees Heaven ! ’

Then suddenly singing
Is heard in a chorus

Harmonious and bold.

A row of young fellows,

Half drunk, but not falling,
Come staggering onwards, 470

All lustily singing ;

They sing of the Volga,

The daring of youths

And the beauty of maidens . . .

A hush falls all over

The road, and it listens ;

And only the singing

Is heard, broadly rolling

In waves, sweet and tuneful,
Like wind-ruffled corn. 480

The hearts of the peasants

Are touched with wild anguish,

And one little woman

Grows pensive and mournful,

And then begins weeping

And sobs forth her grief :

“ My life is like day-time

With no sun to warm it !
 My life is like night
 With no glimmer of moon ! 490
 And I—the young woman—
 Am like the swift steed
 On the curb, like the swallow
 With wings crushed and broken ;
 My jealous old husband
 'Is drunken and snoring,
 But even while snoring
 He keeps one eye open,
 And watches me always,
 Me—poor little wife ! ” 500

And so she lamented,
 The sad little woman ;
 Then all of a sudden
 Springs down from the waggon !
 “ Where now ? ” cries her husband,
 The jealous old man.
 And just as one lifts
 By the tail a plump radish,
 He clutches her pig-tail,
 And pulls her towards him. 510

O night wild and drunken,
 Not bright—and yet star-lit,
 Not hot—but fanned softly
 By tender spring breezes.
 You've not left our peasants
 Untouched by your sweetness ;
 They're thinking and longing
 For their little women.
 And they are quite right too ;
 Still sweeter 'twould be 520
 With a nice little wife !

Cries Ívan, " I love you,"
And Mariushka, " I you ! "
Cries Ívan, " Press closer ! "
And Mariushka, " Kiss me ! "
Cries Ívan, " The night's cold,"
And Mariushka, " Warm me ! "

They think of this song now,
And all make their minds up
To shorten the journey. 530

A birch-tree is growing
Alone by the roadside,
God knows why so lonely !
And under it spreading
The magic white napkin,
The peasants sit round it :

" Hey ! Napkin enchanted !
Give food to the peasants ! "
Two hands have come floating
From no one sees where, 540
Place a bucket of vodka,
A large pile of bread,
On the magic white napkin,
And dwindle away.

The peasants feel strengthened,
And leaving Román there
On guard near the vodka,
They mix with the people,
To try to discover
The one who is happy. 550

They're all in a hurry
To turn towards home

CHAPTER IV

1

THE HAPPY ONES

In crowds gay and noisy
 Our peasants are mixing,
 Proclaiming their mission :
 “ Let any man here
 Who esteems himself happy
 Stand forth ! If he prove it
 A pailful of vodka
 Is at his disposal ;
 As much as he wishes
 So much he shall have ! ” 10

This fabulous promise
 Sets sober folk smiling ;
 The tipsy and wise ones
 Are ready to spit
 In the beads of the pushing
 Impertinent strangers !
 But many are willing
 To drink without payment,
 And so when our peasants
 Go back to the birch-tree 20
 A crowd presses round them.
 The first to come forward,
 A lean discharged deacon,
 With legs like two matches,
 Lets forth a great mouthful
 Of indistinct maxims :
 That happiness lies not
 In broad lands, in jewels,
 In gold, and in sables—

THE HAPPY ONES

65

“ In what, then ? ”

30

A peaceful
And undisturbed conscience.
That a'l the dominions
Of land-owners, nobles,
And Tsars are but earthly
And limited treasures ;
But he who is godly
Has part in Christ's kingdom
Of boundless extent :

“ When warm in the sun,
With a cupful of vodka,
I'm perfectly happy,
I ask nothing more ! ”

40

“ And who'll give you vodka ? ”
“ Why, you ! You have promised.”

“ Be off, you lean scamp ! ”

A one-eyed old woman
Comes next, bent and pock-marked,
And bowing before them

She says she is happy ;

50

That in her allotment
A thousand fine turnips
Have grown, this last autumn.

“ Such turnips, I tell you !
Such monsters ! and tasty !
In such a small plot, too,
In length only one yard,
And three yards in width ! ”

They laugh at the woman,
But give her no vodka ;

60

“Go, get you some, Mother !
You’ve vodka enough there
To flavour the turnips !”

A soldier with medals,
Quite drunk but still thirsty,
Says firmly, “I’m happy !”

“Then tell us, old fellow,
In what he is happy—
The soldier ? Take care, though,
To keep nothing back !”

70

“Well, firstly, I’ve been
Through at least twenty battles,
And yet I’m alive.
And, secondly, mark you
(It’s far more important),
In times of peace, too,
Though I’m always half-famished,
Death never has conquered !
And, third, though they flogged me
For every offence,
Great or small, I’ve survived it !”

80

“Here, drink, little so’dier !
With you one can’t argue ;
You’re happy indeed !”

Then comes a young mason,
A huge, weighty hammer
Swung over his shoulder :
“I live in content,”
He declares, “with my wife
And belov’d old mother ;
We’ve nought to complain of.”

90

" In what are you happy ? "
 " In this ! "—like a feather
 He swings the great hammer.
 " Beginning at sunrise "
 And setting my back straight
 As midnight draws near,
 I can shatter a mountain !
 Before now, it's happened
 That, working one day, 100
 I've piled enough stones up,
 To earn my five roubles ! "

Pakhóm tries to lift it—
 The " happiness." After
 Prodigious straining
 And cracking all over,
 He sets it down, gladly,
 And pours out some vodka.

" Well, weighty it is, man !
 But will you be able 110
 To bear in old age
 Such a ' happiness,' think you ? "

" Don't boast of your strength ! "
 Gasp'd a wheezing old peasant,
 Half stifled with asthma.
 (His nose pinched and shrivelled
 Like that of a dead man,
 His eyes bright and sunken,
 His hands like a rake—
 Stiffened, scraggy, and bony, 120
 His legs long and narrow
 Like spokes of a wheel,
 A human mosquito.)

“ I was not a worse man
 Than he, the young mason,
 And boasted of *my* strength.
 God punished me for it !
 The manager knew
 I was simple—the villain !
 He flattered and praised me 130
 I was but a youngster,
 And pleased at his notice
 I laboured like four men.
 One day I had mounted
 Some bricks to my shoulder,
 When, just then, the devil
 Must bring him in sight.

“ ‘ What’s that ! ’ he said laughing,
 ‘ ’Tis surely not Triton
 With such a light burden ! 140
 Ho, does it not shame
 Such a strapping young fellow ? ’
 ‘ Then put some more bricks on,
 I’ll carry them, master,’
 Said I, sore offended.
 For full half an hour
 I stood while he piled them,
 He piled them—the dog !
 I felt my back breaking,
 But would not give way, 150
 And that devilish burden
 I carried right up
 To the high second story !
 He stood and looked on,
 He himself was astounded,
 And cried from beneath me :
 ‘ Well done, my brave fellow !

You don't know yourself, man,
What you have been doing !

It's forty stone, Trifon, 160
You've carried up there !'

" I *did* know ; my heart
Struck my breast like a hammer,
The blood stood in circles
Round both of my eyeballs ;
My back felt disjointed,
My legs weak and trembling . . .

'Twas then that I withered.
Come, treat me, my friends ! "

" But why should we treat you ?
In what are you happy ? 171
In what you have told us ? "

" No, listen—that's coming,
It's this : I have also,

Like each of us peasants,
Besought God to let me

Return to the village
To die. And when coming

From Petersburg, after 180
The illness I suffered

Through what I have told you,
Exhausted and weakened,

Half-dazed, half-unconscious,
I got to the station.

And all in the carriage
Were workmen, as I was,
And ill of the fever ;
And all yearned for one thing :
To reach their own homes

Before death overcame them. 190

'Twas then I was lucky ;
The heat then was stifling,
And so many sick heads
Made Hell of the waggon.

Here one man was groaning,
There, rolling all over

The floor, like a lunatic,
Shouting and raving
Of wife or of mother.

And many such fellows 200

Were put out and left
At the stations we came to.

I looked at them, chinking,
Shall I be left too ?

I was burning and shaking,
The blood began starting

All over my eyeballs,
And I, in my fever,

Half-waking, was dreaming
Of cutting of cocks' throats 210

(We once were cock-farmers,
And one year it happened

We fattened a thousand).
They came to my thoughts, now,

The damnable creatures,
I tried to start praying,

But no !—it was useless.

And, would you believe me ?

I saw the whole party
In that hellish waggon 220

Come quivering round me,
Their throats cut, and sparting
With blood, and still crowing,
And I, with the knife, shrieked :

‘ Enough of yo ur noise ! ’
And yet, by God’s mercy,
Made no sound at all.

I sat there and struggled
To keep myself silent.

At last the day ended, 230
And with it the journey,

And God had had pity
Upon His poor orphan ;

I crawled to the village.
And now, by His mercy, ,
I’m better again.”

“ Is that what you boast of—
Your happiness, peasant ? ”

Exclaims an old lackey
With legs weak and gouty. 240

“ Treat me, little brothers,
I’m happy, God sees it !

For I was the chief serf
Of Prince Pereméteff,

A rich prince, and mighty,
My wife, the most favoured

By him, of the women ;
My daughter, together

With his, the young lady,
Was taught foreign languages, 250

French and some others ;
And she was permitted

To *sit*, and not stand,
In her mistress’s presence.

Good Lord ! How it bites ! ”
(He swoops down to rub it,

The gouty right l nee-cap.)
The peasants laugh loudly !

“What laugh you at, stupids ?”
 He cries, getting angry, 260
 ‘I’m ill, I thank God,
 And at waking and sleeping
 I pray, ‘Leave me ever
 My honoured complaint, Lord !
 For that makes me noble !’
 I’ve none of your low things,
 Your peasants’ diseases
 My illness is lofty,
 And only acquired
 By the most elevated, 270
 The first in the Empire ;
 I suffer, you villains,
 From gout, gout its name is !
 It’s only brought on
 By the drinking of claret,
 Of Burgundy, champagne,
 Hungarian syrup,
 By thirty years’ drinking !
 For forty years, peasants,
 I’ve stood up behind it— 280
 The chair of His Highness,
 The Prince Pereméteff,
 And swallowed the leavings
 In plates and in glasses,
 The finest French truffles,
 The dregs of the liquors.
 Come, treat me, you peasants !”

“Excuse us, your Lordship,
 Our wine is but simple,
 The drink of the peasants ! 290
 It wouldn’t suit *you* !”

A bent, yellow-haired man
 Steals up to the peasants,
 A man from White Russia
 He yearns for the vodka.
 "Oh, give me a taste!"
 He implores, "I am happy!"

"But wait! You must tell us,
 In what you are happy."

"In bread I am happy; 300
 At home, in White Russia,
 The bread is of barley,
 All gritty and weedy.
 At times, I can tell you,
 I've howled out aloud,
 Like a woman in labour,
 With pains in my stomach!
 But now, by God's mercy,
 I work for Gubónine,
 And there they give rye-bread, 310
 I'm happy in that."

A dark-looking peasant,
 With jaw turned and twisted,
 Which makes him look sideways,
 Says next, "I am happy.
 A bear-hunter I am,
 And six of my comrades
 Were killed by old Mishka;¹
 On me God has mercy."

"Look round to the left side." 320

¹ The Russian nickname for the bear

He tries to, b it cannot,
For all his grimaces !

“ A bear knocked my jaw round,
A savage young female.”

“ Go, look for another,
And give her the left cheek,
She'll soon put it straight ! ”

They laugh, but, however,
They give him some vodka.
Some ragged old beggars
Come up to the peasants,
Drawn near by the smell
Of the froth on the vodka ;
They say they are happy.

330

“ Why, right on his threshold
The shopman wi'll meet us !
We go to a house-door,
From there they conduct us
Right back to the gate !
When we begin singing
The housewife runs quickly
And brings to the window
A loaf and a knife.
And then we sing loudly,
' Oh, give us the whole loaf,
It cannot be cut
And it cannot be crumbled,
For you it is quicker,
For us it is better ! ' ”

340

The peasants observe 350
 That their vodka is wasted,
 The pail's nearly empty.
 They say to the people,
 " Enough of your chatter,
 You, shabby and ragged.
 You, humpbacked and corny,
 Go, get you all home ! "

" In your place, good strangers,"
 The peasant, Fedócy,
 From " Swallow-Smoke " village, 360
 Said, sitting beside them,
 " I'd ask Érmil Gírin.
 If he will not suit you,
 If he is not happy,
 Then no one can help you."

" But who is this Érmil,
 A noble—a prince ? "

" No prince—not a noble,
 But simply a peasant."

" Well, tell us about him." 370

" I'll tell you ; he rented
 The mill of an orphan,
 Until the Court settled
 To sell it at auction.
 Then Érmil, with others,
 Went into the sale-room.
 The small buyers quickly
 Dropped out of the bidding ;
 Till Érmil alone,
 With a merchant, Alté nikoff, 380
 Kept up the fight.

Then Érmil departed,
The sellers exchanging
Sly looks with the merchant,
And grinning—the foxes !
But Érmil went out
And made haste to the market-place
Crowded with people 420
(’Twas market-day, then),
And he mounted a waggon,
And there he stood crossing
Himself, and low bowing
In all four directions.
He cried to the people,
‘ Be silent a moment,
I’ve something to ask you ! ’
The place became still
And he told them the story . 430

“ ‘ Since long has the merchant
Been wooing the mill,
But I’m not such a dullard.
Five times have I been here
To ask if there *would* be
A second day’s bidding,
They answered, “ There will.”
You know that the peasant
Won’t carry his money
All over the by-ways 440
Without a good reason,
So I have none with me .
And look—now they tell me
There’s no second bidding
And ask for the money !
The cunning ones tricked me
And laughed—the base heathens !

And said to me sneering :

“ But, what can you do
In an hour ? Where find money ? ” 450

“ ‘ They’re crafty and strong,
But the people are stronger !

The merchant is rich—
But the people are richer !
Hey ! What is *his* worth
To *their* treasury, think you ?

Like fish in the ocean
Th^o wealth of the people ;
You’ll draw it and draw it—
But not see its end !

460

Now, brother, God hears me,
Come, give me this money !

Next Friday I’ll pay you
The ery last farthing.

It’s not that I care
For the mill—it’s the insult !

Whoever knows Érmil,
Whoever believes him,
Will give what he can.’

“ A miracle happened , 470
The coat of each peasant

Flew up on the left
As though blown by a wind !

The peasants are bringing
Their money to Érmil,

Each gives what he can.
Though Érmil’s well lettered

He writes nothing down ;
It’s well he can count it

So great is his hurry. 480

They gather his hat full
Of all kinds of money,
From farthings to bank-notes,
The notes of the peasant
All crumpled and torn.

He has the whole sum now,
But still the good people
Are bringing him more.

“ ‘ Here, take this, too, Érmil,
You’ll pay it back later ! ’ ” 490

“ He bows to the people
In all four directions,
Gets down from the waggon,
And pressing the hat
‘ Full of money against him,
Runs back to the sale-room
As fast as he can.

“ The sellers are speechless
And stare in amazement,
The merchant turns green 500
As the money is counted
And laid on the table.

“ The sellers come round him
All craftily praising
His excellent bargain.
But Érmil sees through them ;
He gives not a farthing,
He speaks not a word.

“ The whole town assembles
At market next Friday, 510
When Érmil is paying

HIS debt to the people.

How can he remember
To whom he must pay it ?

No murmur arises,
No sound of discussion,
As each man tells quietly
The sum to be paid him.

“ And Érmil himself said,
That when it was finished 520
A rouble was lying
With no one to claim it ;
And though till the evening
He went, with purse open,
Demanding the owner,
It still was unclaimed.
The sun was just setting
When Érmil, the last one
To go from the market,
Assembled the beggars 530
And gave them the rouble.” . . .

“ ’Tis strange ! ” say the peasants,
“ By what kind of magic
Can one single peasant
Gain such a dominion
All over the country ? ”

‘ No magic he uses
Save truthfulness, brothers !
But say, have you ever
Heard tell of Prince Yurlof’s 540
Estate, Adovshina ? ”

“ We have. What about it ? ”
“ The manager there

Was a Colonel, with stars,
Of the Corps of Gendarmes.

He had six or seven
Assistants beneath him,
And Érmil was chosen
As principal clerk.

He was but a boy, then, 550
Of nineteen or twenty ;

And though 'tis no fine post,
The clerk's—to the peasants
The clerk is a great man ;

To him they will go
For advice and with questions.

Though Érmil had power to,
He asked nothing from them ;

And if they should offer
He never accepted. 560

(He bears a poor conscience,
The peasant who covets

The mite of his brother !)
Well, five years went by,

And they trusted in Érmil,
When all of a sudden

The master dismissed him
For sake of another.

And sadly they felt it.
The new clerk was grasping ; 570

He moved not a finger
Unless it was paid for ;

A letter—three farthings !
A question—five farthings !

Well, he was a pope's son
And God placed him rightly !

But still, by God's mercy,
He did not stay long :

“The old Prince soon died,
And the young Prince was master. 580

He came and dismissed them—
The manager-colonel,

The clerk and assistants,
And summoned the peasants

To choose them an Elder.
They weren't long about it !

And eight thousand voices
Cried out, ‘ Érmil Gírin ! ’

As though they were one.
Then Érmil was sent for 590

To speak with the Barin.
And after some minutes

The Barin came out
On the balcony, standing

In face of the people ;
He cried, ‘ Well, my brothers,

Your choice is elected
With my princely sanction !

But answer me this :
Don't you think he's too youthful ? ’ 600

“ ‘ No, no, little Father !
He's young, but he's wise ! ’

“ So Érmil was Elder,
For seven years ruled

In the Prince's dominion.
Not once in that time

Did a coin of the peasants
Come under his nail,

Did the innocent suffer,
The guilty escape him, 610

He followed his conscience.”

“ But stop ! ” exclaimed hoarsely
A shrivelled grey pope,
Interrupting the speaker,
“ The harrow went smoothly
Enough, till it happened
To strike on a stone,
Then it swerved of a sudden.
In telling a story
Don't leave an odd word out 620
And alter the rhythm !
Now, if you knew Ėrmil
You knew his young brother,
Knew Mityenka, did you ? ”

The speaker considered,
Then said, “ I'd forgotten,
I'll tell you about it :
It happened that once
Even Ėrmil the peasant
Did wrong : his young brother, 630
Unjustly exempted
From serving his time,
On the day of recruiting ;
And we were all silent,
And how could we argue
When even the Barin
Himself would not order
The Elder's own brother
To unwilling service ?
And only one woman, 640
Old Vlásevna, shedding
Wild tears for her son,
Went bewailing and screaming :
‘ It wasn't our turn ! ’
Well, of course she'd be certain

To scream for a time,
Then leave off and be silent.
But what happened then ?
The recruiting was finished,
But Érmil had changed ; 650
He was mournful and gloomy ;
He ate not, he drank not,
Till one day his father
Went into the stable
And found him there holding
A rope in his hands.
Then at last he unbosomed
His heart to his father :
' Since Vlasevna's son
Has been sent to the service, 660
I'm weary of living,
I wish but to die ! '
His brothers came also,
And they with the father
Besought him to hear them,
To listen to reason.
But he only answered :
' A villain I am,
And a criminal ; bind me,
And bring me to justice ! ' 670
And they, fearing worse things,
Obeyed him and bound him.
' The commune assembled,
Exclaiming and shouting ;
They'd never been summoned
To witness or judge
Such peculiar proceedings.

" And Érmil's relations
Did not beg for mercy

And lenient treatment, 680
But rather for firmness :
‘ Bring Vláševna’s son back
Or Ėrmil will hang himself,
Nothing will save him ! ’
And then appeared Ėrmil
Himself, pale and bare-foot,
With ropes bound and handcuffed,
And bowing his head
He spoke low to the people :
‘ The time was when I was 690
Your judge ; and I judged you,
In all things obeying
My conscience. But I now
Am guiltier far
Than were you. Be my judges ! ’
He bowed to our feet,
The demented one, sighing,
Then stood up and crossed himself,
Trembling all over ;
It pained us to witness 700
How he, of a sudden,
Fell down on his knees there
At Vláševna’s feet.
Well, all was put right soon,
The nobles have fingers
In every small corner,
The lad was brought back
And young Mityenka started ;
They say that his service
Did not weigh too heavy, 710
The prince saw to that.
And we, as a penance,
Imposed upon Ėrmil
A fine, and to Vláševna

One part was given,
To Mitya another,
The rest to the village
For vodka. However,
Not quickly did Érmil
Get over his sorrow : 720
He went like a lost one
For full a year after,
And—though the whole district
Implored him to keep it—
He left his position.
He rented the mill, then,
And more than of old
Was beloved by the people.
He took for his grinding
No more than was honest 730
His customers never
Kept waiting a moment,
And all men alike :
The rich landlord, the workman,
The master and servant,
The poorest of peasants
Were served as their turn came ;
Strict order he kept.
Myself, I have not been
Since long in that district. 740
But often the people
Have told me about him.
And never could praise him
Enough. So in your place
I'd go and ask Érmil "

" Your time would be wasted,"
The grey-headed pope,
Who'd before interrupted,

Remarked to the peasants.

“ I knew Érmil Gírin, 750

I chanced in that district
Some five years ago.

I have often been shifted,
Our bishop loved vastly

To keep us all moving,
So I was his neighbour.

Yes, he was a peasant
Unique, I bear witness,

And all things he owned
That can make a man happy . 760

Peace, riches, and honour,
And that kind of honour

Most valued and precious,
Which cannot be purchased

By might or by money,
But only by righteousness,

Wisdom and kindness.

But still, I repeat it,

Your time will be wasted

In going to Érmil : 770

In prison he lies.”

“ How’s that ? ”

“ God so willed it
You’ve heard how the peasants
Of ‘ Log ’ the Pomyéshchick

Of Province ‘ Affrighted,’
Of District ‘ Scarce-Breathing,’

Of village ‘ Dumbfounded,’
Revolted ‘ for causes

Entirely unknown,’ 780

As they say in the papers.

(I once used to read them.)

And so, too, in this case,
The local Ispravnik,¹

The Tsar's high officials,
And even the peasants,
'Dumbfounded' themselves,

Never fathomed the reason

Of all the disturbance.

But things became bad, , 90

And the soldiers were sent for,

The Tsar packed a messenger

Off in a hurry

To speak to the people.

His epaulettes rose

To his ears as he coaxed them

And cursed them together.

But curses they're used to,

And coaxing was lost,

For they don't understand it : 800

'Brave orthodox peasants !'

'The Tsar—Little Father !'

'Our dear Mother Russia !'

He bellowed and shouted

Until he was hoarse,

While the peasants stood round him

And listened in wonder.

"But when he was tired

Of these peaceable measures

Of calming the riots, 810

At length he decided

On giving the order

Of 'Fire' to the soldiers ;

When all of a sudden

¹ Chief of police.

A bright thought occurred
 To the clerk of the Volost.¹
 'The people trust Gírin,
 The people will hear him!'
 "Then let him be brought!"²
 * * * *

A cry has arisen 820
 "Have mercy! Have mercy!"
 A check to the story;
 They hurry off quickly
 To see what has happened;
 And there on a bank
 Of a ditch near the roadside,
 Some peasants are birching
 A drunken old lackey,
 Just taken in thieving.
 A court had been summoned, 830
 The judges deciding
 To birch the offender,
 That each of the jury
 (About three and twenty)
 Should give him a stroke
 Turn in turn of the rod. . . .

The lackey was up
 And made off, in a twinkling,
 He took to his heels
 Without stopping to argue, 840
 On two scraggy legs.

"How he trips it—the dandy!"
 The peasants cry, laughing;

¹ An administrative unit consisting of a group of villages

² The end of the story is omitted because of the interference of the Censor.

They've soon recognized him ;
The boaster who prated
So much of his illness
From drinking strange liquors.

“ Ho ! where has it gone to,
Your noble complaint ?
Look how nimble he's getting ! ” 850

“ Well, well, Little Fatner,
Now finish the story ! ”

“ It's time to go home now,
My children,—God willing,
We'll meet again some day
And finish it then. . . . ”

The people disperse
As the dawn is approaching.
Our peasants begin
To bethink them of sleeping, 860

When all of a sudden
A “ troika ”¹ comes flying
From no one sees where,
With its silver bells ringing.

Within it is sitting
A plump little Barin,
His little mouth smoking
A little cigar.

The peasants draw up
In a line on the roadway, 870
Thus barring the passage
In front of the horses ;
And, standing bareheaded,
Bow low to the Barin.

¹ A three-horsed carriage.

CHAPTER V

THE POMYÉSHCHICK

The "troika" is drawing
 The local Pomyéshchick—
 Gavril Afanásich
 Obólt-Oboldoóeff.
 A portly Pomyéshchick,
 With long grey moustaches,
 Some sixty years old.
 His bearing is stately,
 His cheeks very rosy,
 He wears a short top-coat
 Tight-fitting and braided,
 Hungarian fashion ;
 And very wide trousers.
 Gavril Afanásich
 Was probably startled
 At seeing the peasants
 Unflinchingly barring
 The way to his horses ;
 He promptly produces
 A loaded revolver
 As bulky and round
 As himself ; and directs it
 Upon the intruders :

10

20

" You brigands ! You cut-throats !
 Don't move, or I shoot ! "

" How can we be brigands ? "
 The peasants say, laughing,
 " No knives and no pitchforks,
 No hatchets have we ! "

“ Who are you ? And what
Do you want ? ” said the Barin. 30

“ A trouble torments us,
It draws us away
From our wives, from our children,
Away from our work,
Kills our appetites too.
Do give us your promise
To answer us truly,
Consulting your conscience
And searching your knowledge, 40
Not sneering, nor feigning
The question we put you,
And then we will tell you
The cause of our trouble.”

“ I promise. I give you
The oath of a noble.”

“ No, don't give us that—
Not the oath of a noble !
We're better content
With the word of a Christian. 50
The nobleman's oaths—
They are given with curses,
With kicks and with blows !
We are better without 'hem ! ”

“ Eh-heh, that's a new creed !
Well, let it be so, then.
And what is your trouble ? ”

“ But put up the pistol !
That's right ! Now we'll tell you :

We are not assassins, 60
 But peaceable peasants,
 From Government 'Hard-pressed,'
 From District 'Most Wretched,'
 From 'Destitute' Parish,
 From neighbouring hamlets,—
 'Patched,' 'Bare-Foot,' and 'Shabby,'
 'Bleak,' 'Burnt-out,' and 'Hungry,'
 From 'Harvestless,' too.
 We met in the roadway,
 And one asked another, 70
 Who is ne—the man
 Free and happy in Russia ?
 Iuká said, 'The pope,'
 And Roman, 'The Pomyéshchick,'
 Denyán, 'The official.'
 'The round-bellied merchant,'
 Said both brothers Gcóbin,
 Mitródor and Ívan ;
 Pakhóm said, 'His Highness,
 The Tsar's Chief Adviser,' 80
 And Prov said 'The Tsar.'

"Like bulls are the peasants,
 Once folly is in them
 You cannot dislodge it,
 Although you should beat them
 With stout wooden cudgels,
 They stick to their folly,
 And nothing can move them !
 We argued and argued,
 While arguing quarrelled, 90
 While quarrelling fought,
 Till at last we decided
 That never again

Would we turn our steps homeward
 To kiss wives and children,
 To see the old people,
 Until we have settled
 The subject of discord;
 Until we have found
 The reply to our question—
 Of who can, in Russia,
 Be happy and free ? 100

“ Now tell us, Pomyéshchick,
 Is your life a sweet one ?
 And is the Pomyéshchick
 Both happy and free ? ”

Gavril Afanásich
 Springs out of the “ troika ”
 And comes to the peasants.
 He takes—like a doctor— 110
 The hand of each one,
 And carefully feeling
 The pulse gazes searchingly
 Into their faces,
 Then clasps his plump sides
 And stands shaking with laughter.
 The clear, hearty laugh
 Of the healthy Pomyéshchick
 Peals out in the pleasant
 Cool air of the morning : 120
 “ Ha-ha ! Ha-ha-ha ! ”
 Till he stops from exhaustion.
 And then he addresses
 The wondering peasants :
 “ Put on your hats, *gentlemen*.
 Please to be seated ! ”

(He speaks with a bitter ¹
And mocking politeness.)

“ But we are not gentry ;
We’d rather stand up
In your presence, your worship.” 130

“ Sit down, worthy *citizens*,
Here on the bank.”

The peasants protest,
But, on seeing it useless,
Sit down on the bank.

“ May I sit beside you ?
Hey, Proshka ! Some sherry.
My rug and a cushion ! ”
He sits on the rug. 140
Having finished the sherry,
Thus speaks the Pomyéshchick .

“ I gave you my promise
To answer your question. . . .
The task is not easy,
For though you are highly
Respectable people,
You’re not very learned.
Well, firstly, I’ll try
To explain you the meaning 150
Of Lord, or Pomyéshchick.
Have you, by some chance,
Ever heard the expression

¹ The Pomyéshchick is still bitter because his serfs
have been set free by the Government.

The ' Family Tree ' ?

Do you know what it means ? ”

“ The woods are not closed to us.

We have seen all kinds

Of trees,” say the peasants.

“ Your shot has miscarried !

I'll try to speak clearly ; 160

I come of an ancient,

Illustrious family ;

One, Oboldoóeff,

My ancestor, is

Amongst those who were mentioned

In old Russian chronicles

Written for certain

Two hundred and fifty

Years back. It is written,

“ 'Twas given the Tartar, 170

Obólt-Oboldoóeff,

A piece of cloth, value

Two roubles, for having

Amused the Tsaritsa

Upon the Tsar's birthday

By fights of wild beasts,

Wolves and foxes. He also

Permitted his own bear

To fight with a wild one,

Which mauled Oboldoóeff, 180

And hurt him severely.’

And now, gentle peasants,

Did you understand ? ”

“ Why not ? To this day

One can see them—the loafers

Who stroll about leading

A bear ! ”

" Be it so, then !
 But now, please be silent,
 And hark to what follows : 190
 From this ObolJoóeff
 My family sprang ;
 And this incident happened
 Two hundred and fifty
 Years back, as I told you,
 But still, on my mother's side,
 Even more ancient
 The family is :
 Says 'another old writing .
 ' Prince Schépin, and one 200
 Vaska Goóseff, attempted
 To burn down the city
 Of Moscow They wanted
 To plunder the Treasury.
 They were beheaded.'
 And this was, good peasants,
 Full three hundred years back !
 From these roots it was
 That our Family Tree sprang."

" And you are the . . . as one 210
 Might say . . . little apple
 Which hangs on a branch .
 Of the tree," say the peasants.

" Well, apple, then, call it,
 So long as it please you.
 At least you appear
 To have got at my meaning.
 And now, you yourselves
 Understand—the more ancient
 A family is 220

The more noble its members.
Is that so, good peasants ? ”

“ That’s so,” say the peasants.
“ The black bone and white bone
Are different, and they must
Be differently honoured ”

“ Exactly. I see, friends,
You quite understand me.”
The Barin continued :
“ In past times we lived, 230
As they say, ‘ in the bosom
Of Christ,’ and we knew
What it meant to be honoured !
Not only the people
Obeyed and revered us,
But even the earth
And the waters of Russia.
You knew what it was
To be One, in the centre
Of vast, spreading lands, 240
Like the sun in the heavens
The clustering villages
Yours, yours the meadows,
And yours the black depths
Of the great virgin forests !
You pass through a village ;
The people will meet you,
Will fall at your feet ;
Or you stroll in the forest ;
The mighty old trees 250
Bend their branches before you.
Through meadows you saunter ;
The slim golden corn-stems

Rejoicing, will curtsey
With winning caresses,
Will hail you as Master.
'The little fish sports
In the cool little river ;
Get fat, little fish,
At the will of the Master ! 260
The little hare speeds
Through the green little meadow ;
Speed, speed, little hare, ,
Till the coming of autumn, ,
The season of hunting,
The sport of the Master.
And all things exist
But to gladden the Master.
Each wee blade of grass
Whispers lovingly to him, 270
' I live but for thee. . . '

"The joy and the beauty,
The pride of all Russia—
The Lord's holy churches—
Which brighten the hill-sides
And gleam like great jewels '
On the slopes of the valleys,
Were rivalled by one thing
In glory, and that 280
Was the nobleman's manor.
Adjoining the manor
Were glass-houses sparkling,
And bright Chinese arbours,
While parks spread around it.
On each of the buildings
Gay banners displaying
Their radiant colours,

And beckoning softly,
 Invited the guest
 To partake of the pleasures,
 Of rich hospitality. 290
 Never did Frenchmen
 In dreams even picture
 Such sumptuous revels
 As we used to hold.
 Not only for one day,
 Or two, did they last—
 But for whole months together !
 We fattened great turkeys,
 We brewed our own liquors, 300
 We kept our own actors,
 And troupes of musicians,
 And legions of servants !
 Why, I kept five cooks,
 Besides pastry-cooks, working,
 Two blacksmiths, three carpenters,
 Eighteen musicians,
 And twenty-two huntsmen.
 My God ! . . .”

The afflicted 310
 Pomyéshchick broke down here,
 And hastened to bury
 His face in the cushion. . . .
 “Hey, Proshka !” he cried,
 And then quickly the lackey
 Poured out and presented
 A glassful of brandy.
 The glass was soon empty,
 And when the Pomyéshchick
 Had rested awhile, 320
 He again began speaking :

“ Ah, then, Mother Russia
How gladly in autumn
Your forests awoke
To the horn of the huntsman !
Their dark, gloomy depths,
Which had saddened and faded,
Were pierced by the clear
Ringing blast, and they listened,
Revived and rejoiced, 330
To the laugh of the echo.
The hounds and the huntsmen
Are gathered together,
And wait on the skirts
Of the forest ; and with them
The Master ; and farther
Within the deep forest
The dog-keepers, roaring
And shouting like madmen,
The hounds all a-bubble 340
Like fast-boiling water.
Hark ! There's the horn calling !
You hear the pack yelling ?
They're crowding together !
And where's the red beast ?
Hoo-loo-loo ! Hoo-loo-loo !
And the sly fox is ready ;
Fat, furry old Reynard
Is flying before us,
His bushy tail waving ! 350
The knowing hounds crouch,
And each lithe body quivers,
Suppressing the fire
That is blazing within it :
‘ Dear guests of our hearts,
Do come nearer and greet us,

We're panting to meet you,
 We, hale little fellows !
 Come nearer to us
 And a-vay from the bushes ! ' 360

"They're off ! Now, my horse,
 Let your swiftness not fail me !
 My hounds, you are staunch
 And you will not betray me !
 Hoo-loo ! Faster, faster !
 Now, *at him*, my children ! . . ."
 Gavril Afanásich
 Springs up, wildly shouting,
 His arms waving madly,
 He dances around them ! 370
 He's certainly after
 A fox in the forest !

The peasants observe him
 In silent enjoyment,
 They smile in their beards. . . .

"Eh . . . you, mad, merry hunters !
 Although he forgets
 Many things—the Pomyéshchick—
 Those hunts in the autumn
 Will not be forgotten. 380
 'Tis not for our own loss
 We grieve, Mother Russia,
 But you that we pity ;
 For you, with the hunting
 Have lost the last traces
 Of days bold and warlike
 That made you majestic. . . .

"At times, in the autumn,
 A party of fifty

THE POMYÉSHCHICK ,103

Would start on a hunting tour ; 390
Then each Pomyéshchick

Brought with 'him a hundred
Fine dogs, and, twelve keepers,
And cooks in abundance.

And after the cooks
Came a long line of waggons
Containing provisions.

And as we went forward
With music and singing,
You might have mistaken 400
Our band for a fine troop

Of cavalry, moving !
The time flew for us
Like a falcon." How lightly
The breast of the nobleman
Rose, while his spirit
Went back to the days
Of Old Russia, and greeted
The gallant Boyárin.¹ . . .

" No whim was denied us. 410
To whom I desire

I show mercy and favour ,
And whom I dislike
I strike dead on the spot.

The law is my wish,
And my fist is my hangman !
My blow makes the sparks 'crowd,
My blow smashes jaw-bones,
My blow scatters teeth ! . . . ;"

Like a string that is broken, 420
The voice of the nobleman
Suddenly ceases ;

¹ The Russian warriors of olden times.

He lowers his eyes
 To the ground, darkly frowning . . .
 And then, in a low voice,
 He says :

“ You yourselves know
 That strictness is needful ;
 But I, with love, punished.
 The chain has been broken, 430
 The links burst asunder ;
 And though we do not beat
 The peasant, no longer
 We look now upon him
 With fatherly feelings.
 Yes, I was severe too
 At times, but more often
 I turned hearts towards me
 With patience and mildness.

“ Upon Easter Sunday 440
 I kissed all the peasants
 Within my domain.
 A great table, loaded
 With ‘ Paska ’ and ‘ Koólich ’¹
 And eggs of all colours,
 Was spread in the manor.
 My wife, my old mother,
 My sons, too, and even
 My daughters did not scorn
 To kiss² the last peasant : 450
 ‘ Now Christ has arisen ! ’
 ‘ Indeed He has risen ! ’

¹ Russian Easter dishes

² Russians embrace one another on Easter Sunday, recalling the resurrection of Christ.

The peasants broke ¹fast then,
 Drank vodka and wine.
 Before each great holiday,
 In my best staterooms
 The All-Night Thanksgiving
 Was held by the pope.
 My scrfs were invited
 With every inducement : 460
 ' Pray he¹rd now, my children,
 Make use of the chance,
 Though you crack all your foreheads ¹ ' ¹
 The nose suffered somewhat,
 But still at the finish
 We brought all the women-folk
 Out of a village
 To scrub down the floors.
 You see 'twas a cleansing
 Of souls, and a strengthening 470
 Of spiritual union ;
 Now, isn t that so ? "

" That's so," say the peasants,
 But each to himself thinks,
 " They needed persuading
 With sticks though, I warrant,
 To get them to pray
 In your Lordship's fine manor ! "

" I'll say, without boasting,
 They loved me—my peasants. 480
 In my large Surminsky
 Estate, where the peasants
 Were mostly odd-jobbers,

¹ The Russians press their foreheads to the ground while worshipping.

Or very small tradesmen,
It happened that they
Would get weary of staying
At home, and would ask
My permission to travel,
To visit strange parts
At the coming of spring. 490
They'd often be absent
Through summer and autumn.
My wife and the children
Would argue while guessing
The gifts that the peasants
Would bring on returning.
And really, besides
Lawful dues of the 'Barin'
In cloth, eggs, and live stock,
The peasants would gladly 500
Bring gifts to the family :
Jam, say, from Kiev,
From Astrakhan fish,
And the richer among them
Some silk for the lady.
You see !—as he kisses
Her hand he presents her
A neat little packet !
And then for the children
Are sweetmeats and toys ; 510
For me, the old toper,
Is wine from St. Petersburg—
Mark you, the rascal
Won't go to the Russian
For that ! He knows better—
He runs to the Frenchman !
And when we have finished
Admiring the presents

I go for a stroll
And a chat with the peasants ; 520
They talk with me freely.
My wife fills their glasses,
My little ones gather
Around us and listen,
While sucking their sweets,
To the tales of the peasants :
Of difficult trading,
Or places far distant,
Of Petersburg, Astrakhan,
Kazan, and Kiev. . . . 530
On such terms it was
That I lived with my peasants.
Now, wasn't that nice ? ”

“ Yes,” answer the peasants ;
“ Yes, well might one envy
The noble Pomyéshchick !
His life was so sweet
There was no need to leave it.”

“ And now it is past. . . .
It has vanished for ever ! 540
Hark ! There's the bell tolling ! ”

They listen in silence :
In truth, through the stillness,
Which settles around them,
The slow, solemn sound
On the breeze of the morning
Is borne from Kusminsky. . . .

“ Sweet peace to the peasant !
God greet him in Heaven ! ”

The peasants say softly, 550
 And cross themselves thrice ;
 And the mournful Pomyéshchick
 Uncovers his head,
 As he piously crosses
 Himself, and he answers :
 “ ’Tis not for the peasant
 The knell is now tolling,
 It tolls the lost life
 Of the stricken Pomyéshchick.
 Farewell to the past, 560
 And farewell to thee, Russia,
 The Russia who cradled
 The happy Pomyéshchick,
 Thy place has been stolen
 And filled by another ! . . .
 Heh, Proshka ! ” (‘The brandy
 Is given, and quickly
 He empties the glass.)
 “ Oh, it isn’t consoling
 To witness the change 570
 In thy face, oh, my Motherland !
 Truly one fancies
 The whole race of nobles
 Has suddenly vanished !
 Wherever one goes, now,
 One falls over peasants
 Who lie about, tipsy,
 One meets not a creature
 But excise official,
 Or stupid ‘ Posrédnik,’ ¹ 580
 Or Poles who’ve been banished.
 One sees the troops passing,

¹ The official appointed to arrange terms between the Pomyéshchicks and their emancipated serfs.

And then one can guess
That a village has somewhere
Revolted, 'in thankful
And dutiful spirit. . . .
In old days, these roads
Were made gay by the passing
Of carriage, 'dormeuse,'
And of six-in-hand coaches, 590
And pretty, light troikas ;
And in them were sitting
The family troop
Of the jolly Pomyéshchick
The stout, buxom mother,
The fine, roguish sons,
And the pretty young daughters ;
One heard with enjoyment
The chiming of large bells,
The tinkling of small bells, 600
Which hung from the harness.
And now ? . . . What distraction
Has life ? And what joy
Does it bring the Pomyéshchick ?
At each step, you meet
Something new to revolt you ;
And when in the air
You can smell a rank graveyard,
You know you are passing
A nobleman's manor ! 610
My Lord ! . . . They have pillaged
The beautiful dwelling !
They've pulled it all down,
Brick by brick, and have fashioned
The bricks into hideously
Accurate columns !
The broad shady park

Of the outraged Pomyéshchick,
 The fruit of a hundred years'
 Careful attention, 620
 Is falling away
 'Neath the axe of a peasant !
 The peasant works gladly,
 And greedily reckons
 The number of logs
 Which his labour will bring him.
 His dark soul is closed
 To refinement of feeling,
 And what would it matter
 To him, if you told him 630
 That this stately oak
 Which his hatchet is felling
 My grandfather's hand
 Had once planted and tended ;
 That under this ash-tree
 My dear little children,
 My Vera and Gánushka,
 Echoed my voice
 As they played by my side ;
 That under this linden 640
 My young wife confessed me
 That little Gavrióushka,
 Our best-beloved first-born,
 Lay under her heart,
 As she nestled agáinst me
 And bashfully hid
 Her sweet face in my bosom:
 As red as a cherry. . . .
 It is to his profit
 To ravish the park, 650
 And his mission delights him.
 It makes one ashamed now

To pass through a village ;
The peasant sits still
And he dreams not of bowing.

One feels in one's breast
Not the pride of a noble
But wrath and resentment.

The axe of the robber
Resounds in the forest, 660
It maddens your heart,

But you cannot prevent it,
For who can you summon
To rescue your forest ?

The fields are half-laboured,
The seeds are half-wasted,
No trace left of order. . . .

O Mother, my country,
We do not complain
For ourselves—of our sorrows, 670
Our hearts bleed for thee :

Like a widow thou standest
In helpless affliction

With tresses dishevelled
And grief-stricken face. . .

They have blighted the forest,
The noisy low taverns
Have risen and flourished .

They've picked the most worthless
And looted of the people, 680

And given them power
In the posts of the Zemstvos ;

They've seized on the peasant
And taught him his letters—

Much good may it do him !
Your brow they have branded,
As felons are branded,

As cattle are branded,
 With these words they've stamped it :
 ' To take away with you 690
 Or drink on the premises.'
 Was it worth while, pray,
 To weary the peasant
 With learning his letters
 In order to read them ?
 The land that we keep
 Is our mother no longer,
 Our stepmother rather.
 And then to improve things,
 These pert good-for-nothings, 700
 These impudent writers
 Must needs shout in chorus :
 ' But whose fault, then, is it,
 That you thus exhausted
 An i wasted your country ? '
 But I say—you duffers !
 Who *could* foresee this ?
 They babble, ' Enough
 Of your lordly pretensions !
 It's time that you learnt something, 710
 Lazy Pomyéshchicks !
 Get up, now, and work ! '

" Work ! To whom, in God's name,
 Do you think you are speaking ?
 I am not a peasant
 In ' laputs,' good madman !
 I am—by God's mercy—
 A Noble of Russia.
 You take us for Germans !
 We nobles have tender 720
 And delicate feelings,•

Our pride is inborn,
 And in Russia our classes
 Are not taught to work.
 Why, the meanest official
 Will not raise a finger
 To clear his own table,
 Or light his own stove !
 I can say, without boasting,
 That though I have lived 730
 Forty years in the country, '
 And scarcely have left it,
 I could not distinguish
 Between rye and barley.
 And they sing of ' work ' to me !

" If we Pomyéshchicks
 Have really mistaken
 Our duty and calling,
 If really our mission
 Is not, as in old days, 740
 To keep up the hunting,
 To revel in luxury,
 Live on forced labour,
 Why did they not tell us
 Before ? Could I learn it ?
 For what do I see ?
 I've worn the Tsar's livery,
 ' Sullied the Heavens,'
 And ' squandered the treasury
 Gained by the people,' 750
 And fully imagined
 To do so for ever.
 And now . . . God in Heaven ! . . ."
 The Barin is sobbing ! . . .

The kind-hearted peasants
Can hardly help crying
Themselves, and they think :
“ Yes, the chain has been broken,
The strong links have snapped,
And the one end recoiling
Has struck the Pomyéshchick,
The other—the peasant.” 760

PART II

THE LAST POMYÉSHCHICK

PROLOGUE

THE day of St. Peter—
And very hot weather ;
The mowers are all
At their work in the meadows.
The peasants are passing
A tumble-down village,
Called “ Ignorant-Duffers,”
Of Volost “ Old-Dustmen,”
Of Government “ Know-Nothing.”
They are approaching 10
The banks of the Volga.
They come to the river,
The sea-gulls are wheeling
And flashing above it ;
The sea-mens are walking
About on the sand-banks ;
And in the bare hayfields,
Which look just as naked
As any youth’s cheek
After yesterday’s shaving, 20
The Princes Volkonsky ¹

¹ The haystacks.

Are haughtily standing,
 And round them their children.
 Who (unlike all others)
 Are born at an earlier
 Date than their sires.

“The fields are enormous,”
 Remarks old Pakhóm,

“Why, the folk must be giants.”
 The two brothers Goóbin 30

Are smiling at something ;
 For some time they’ve noticed
 A very tall peasant
 Who stands with a pitcher
 On top of a haystack ;
 He drinks, and a woman
 Below, with a hay-fork,
 Is looking at him

With her head leaning back.
 The peasants walk on 40

Till they come to the haystack ;
 The man is still drinking ;
 They pass it quite slowly,
 Go fifty steps farther,
 Then all turn together

And look at the haystack.
 Not much has been altered :

The peasant is standing
 With body bent back

As before.—but the pitcher 50
 Has turned bottom upwards. . .

The strangers go farther.

The camps are thrown out
 On the banks of the river ;
 And there the old people

And children are gathered,
 And horses are waiting
 With big empty waggons ;
 And then, in the fields
 Behind those that are finished, 60
 The distance is filled
 By the army of workers,
 The white shirts of women,
 The men's brightly coloured,
 And voices and laughter,
 With all intermingled
 The hum of the scythes. . . .

“ God help you, good fellows ! ”
 “ Our thanks to you, brothers ! ”

The peasants stand noting 70
 The long line of mowers,
 The poise of the scythes
 And their sweep through the sunshine.
 The rhythmical swell
 Of melodious murmur.

The timid grass stands
 For a moment, and trembles,
 Then falls with a sigh. . . ,

On the banks of the Volga
 The grass has grown high 80
 And the mowers work gladly.
 The peasants soon feel
 That they cannot resist it.
 “ It's long since we've stretched ourselves,
 Come, let us help you ! ”
 And now seven women

Have yielded their places.
 The spirit of work
 Is devouring our peasants ;
 Like teeth in a ravenous
 Mouth they are working—
 The muscular arms,
 And the long grass is falling
 To songs that are strange
 To this part of the country,
 To songs that are taught
 By the blizzards and snow-storms,
 The wild savage winds
 Of the peasants' own homelands
 "Bleak," "Burnt-Out," and "Hungry," 100
 "Patched," "Bare-Foot," and "Shabby,"
 And "Harvestless," too. . . .
 And when the strong craving
 For work is appeased
 They sit down by a haystack.

"From whence have you come ?"
 A grey-headed old peasant
 (The one whom the women
 Call Vlásuchka) asks them,
 "And where are you going ?" 110

"We are—" say the peasants,
 Then suddenly stop,
 There's some music approaching !

"Oh, that's the Pomyéshchick
 Returning from boating !"
 Says Vlásuchka, running
 To busy the mowers :
 "Wake up ! Look alive there !
 And mind—above all things,

PROLOGUE

119

Don't heat the Pomyéshchick 120
 And don't make him angry !
 And if he abuse you,
 Bow low and say nothing,
 And if he should praise you,
 Start lustily cheering.
 You women, stop cackling !
 And get to your forks !"
 A big burly peasant
 With beard long and bushy
 Bestirs himself also 130
 'To busy them all,
 Then puts on his "kaftan,"¹
 And runs away quickly
 To meet the Pomyéshchick.

And now to the bank-side
 Three boats are approaching.
 In one sit the servants
 And band of musicians,
 Most busily playing ;
 The second one groans 140
 'Neath a mountainous wet-nurse,
 Who dandles a baby,
 A withered old dry-nurse,
 A motionless body
 Of ancient retainers.
 And then in the third
 There are sitting the gentry :
 Two beautiful ladies
 (One slender and fair-haired,
 One heavy and black-browed) 150
 And two moustached Barins
 And three little Barins,

¹ A long-skirted coat.

And last—the Pomyéshchick,
 A very old man
 Wearing long white moustaches
 (He seems to be all white);
 His cap, broad and high-crowned,
 Is white, with a peak,
 In the front, of red satin.

His body is lean 160
 As a hare's in the winter.

His nose like a hawk's beak,
 His eyes—well, they differ :

The one sharp and shining,
 The other—the left eye—

Is sightless and blank,
 Like a dull leaden farthing.

Some woolly white poodles
 With tufts on their ankles
 Are in the boat too. 170

The old man alighting
 Has mounted the bank,
 Where for long he reposes
 Upon a red carpet
 Spread out by the servants.
 And then he arises

To visit the mowers,
 To pass through the fields
 On a tour of inspection.

He leans on the arm— 180

Now of one of the Barins,
 And now upon those
 Of the beautiful ladies.

And so with his suite—
 With the three little Barins,
 The wet-nurse, the dry-nurse,

The ancient retainers,
 The woolly white poodles,—
 Along through the hayfields
 Proceeds the Pomyéschick. 190

The peasants on all sides
 Bow down to the ground ;
 And the big, burly peasant
 (The Elder he is
 As the peasants have noticed)
 Is cringing and bending
 Before the Pomyéschick,
 Just like the Big Devil
 Before the high altar :
 “ Just so ! Yes, Your Highness, 200
 It’s done, at your bidding ! ”
 I think he will soon fall
 Before the Pomyéschick
 And roll in the dust. . . .

So moves the procession,
 Until it stops short
 In the front of a haystack
 Of wonderful size,
 Only this day erected.
 The old man is poking 210
 His forefinger in it,
 He thinks it is damp,
 And he blazes with fury :
 “ Is this how you rot
 The best goods of your master ?
 I’ll rot you with barschin,¹
 I’ll make you repent it !
 Undo it—at once ! ”

¹ The forced labour of the serfs for their owners.

The Elder is writhing
In great agitation : 220

“I was not quite careful
Enough and it is damp.

It's my fault, Your Highness ! ”

He summons the peasants,
Who run with their pitchforks
To punish the monster.

And soon they have spread it
In small heaps around,

At the feet of the master ;
His wrath is appeased. 230

(In the meantime the strangers
Examine the hay—

It's like tinder—so dry !)

A lackey comes flying
Along, with a napkin ;
He's lame—the poor man !

“ Please, the luncheon is served.”
And then the procession,
The three little Barins,
The wet-nurse, the dry-nurse, 240

The ancient retainers,
The woolly white poodles,
Moves onward to lunch.

The peasants stand watching ;
From one of the boats
Comes an outburst of music
To greet the Pomyéshchick.

The table is shining
All dazzlingly white

On the bank of the river. 250
The strangers, astonished,
Draw near to old Vlásuchka ;
“ Pray, little Uncle,”
They say, “ what’s the meaning
Of all these strange doings ?
And who is that curious
Old man ? ”

“ Our Pomyéshchick,
The great Prince Yutiátin.”

“ But why is he fussing 260
About in that manner ?
For things are all changed now,
And he seems to think
They are still as of old.
The hay is quite dry,
Yet he told you to dry it ! ”

“ But funnier still
That the hay and the hayfields
Are not his at all.”

“ Then whose are they ? ” 270

“ The Commune’s.”

“ Then why is he poking
His nose into matters
Which do not concern him ?
For are you not free ? ”

“ Why, yes, by God’s mercy
The order is changed now
For us as for others ;
But ours is a special case.”

“ Tell us about it.” 280

The old man lay down
 At the foot of the haystack
 And answered them—nothing.

The peasants producing
 The magic white napkin
 Sit down and say softly,
 “O napkin enchanted,
 Give food to the peasants !”
 The napkin unfolds,
 And two hands, which come floating
 From no one sees where, 291
 Place a bucket of vodka,
 A large pile of bread .
 On the magic white napkin,
 And dwindle away. . . .

The peasants, still wishing
 To question old Vlásuchka,
 Wisely present him
 A cupful of vodka .
 “Now come, little Uncle, 300
 Be gracious to strangers,
 And tell us your story.”

“There’s nothing to tell you.
 You haven’t told me yet
 Who *you* are and whence
 You have journeyed to these parts,
 And whither you go.”

“We, will not be surly
 Like you. We will tell you.
 We’ve come a great distance, 310
 And seek to discover
 A thing of importance.

A trouble torments us,
It draws us away
From our work, from our homes,
From the love of our food. . . .”
The peasants then tell him
About their chance meeting,
Their argument, quarrel,
Their vow, and decision ; 320
Of how they had sought
In the Government “Tight-Squeeze”
And Government “Shot-Strewn”
The man who, in Russia,
Is happy and free. . . .

Old Vlásuchka listens,
Observing them keenly.
“I see,” he remarks,
When the story is finished,
“I see you are very 330
Peculiar people.
We’re said to be strange here
But you are still stranger.”

“Well, drink some more vodka
And tell us your tale.”

And when by the vodka
His tongue becomes loosened,
Old Vlásuchka tells them
The following story.

I

THE DIE-HARD

" The great prince, Yutiátin,
 The ancient Pomyéshchick,
 Is very eccentric.
 His wealth is untold,
 And his titles exalted,
 His family ranks
 With the first in the Empire.
 The whole of his life
 He has spent in amusement,
 Has known no control 10
 Save his own will and pleasure.
 When we were set free
 He refused to believe it :
 ' They lie ! the low scoundrels ! '
 There came the posrédnik
 And Chief of Police,
 But he would not admit them,
 He ordered them out
 And went on as before,
 And only became 20
 Full of hate and suspicion :
 ' Bow low, or I'll flog you
 To death, without mercy ! '
 The Governor himself came
 To try to explain things,
 And long they disputed
 And argued together ;
 The furious voice
 Of the prince was heard raging
 All over the house, 30
 And he got so excited

That on the same evening
A stroke fell upon him :
His left side went dead,
Black as earth, so they tell us,
And all over nothing !
It wasn't his pocket
That pinched, but his pride
That was touched and enraged him
He lost but a mite 40
And would never have missed it "

" Ah, that's what it means, friends,
To be a Pomyéshchick,
The habit gets into
The blood," says Mitródor,
" And not the Pomyéshchick's
Alone, for the habit
Is strong in the peasant
As well," old Pakhóm said.
" I once on suspicion 50
Was put into prison,
And met there a peasant
Called Sédor, a strange man,
Arrested for horse-stealing,
If I remember ;
And he from the prison
Would send to the Barin
His taxes. (The prisoner's
Income is scanty,
He gets what he begs 60
Or a trifle for working.)
The others all laughed at him ;
Why should you send them
And you off for life
To hard labour ? ' they asked him.

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But he only said,
 ‘ All the same . . . it is better.’ ”

“ Well, now, little Uncle,
 Go on with the story.”

“ A mite is a small thing, 70
 Except when it happens
 To be in the eye !

The Pomyéshchick lay senseless,
 And many were sure
 That he'd never recover
 His children were sent for,
 Those black-moustached footguards
 (You saw them just now

With their wives, the fine ladies),
 The eldest of them 80

Was to settle all matters
 Concerning his father.

He called the posrédnik
 To draw up the papers

And sign the agreement,
 When suddenly—there

Stands the old man before them !
 He springs on them straight

Like a wounded old tiger,
 He bellows like thunder. 90

It was but a short time
 Ago, and it happened

That I was then Elder,
 And chanced to have entered
 The house on some errand,
 And I heard myself

How he cursed the Pomyéshchicks ;
 The words that he spoke

I have never forgotten :

' The Jews are reproached 100
 For betraying their Master ;
 But what are *you* doing ?
 The rights of the nobles
 By centuries sanctioned
 You fling to the beggars ! '
 He said to his sons,
 ' Oh, you dastardly cowards !
 My children no longer !
 It is for small reptiles—
 The pope's crawling breed— 110
 To take bribes from vile traitors,
 To purchase base peasants,
 And they may be pardoned !
 But you !—you have sprung
 From the house of Yutiátin,
 The Princes Yu-tiá-tin
 You are ! Go ! . . . Go, leave me !
 You pitiful puppies ! '
 The heirs were alarmed ;
 How to tide matters over 120
 Until he should die ? '
 For they are not small items,
 The forests and lands
 That belong to our father ;
 His money-bags are not 2
 So light as to make it
 A question of nothing
 Whose shoulders shall bear them ;
 We know that our father
 Has three ' private ' daughters 130
 In Petersburg living,
 To Generals married,
 So how do we know
 That they may not inherit

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His wealth ? . . . The Pomyéshchick
 Once more is prostrated,
 His death is a question
 Of time, and to make it
 Run smoothly till then
 An agreement was come to, 140
 A plan to deceive him :
 So one of the ladies
 (The fair one, I fancy,
 She used at that time
 To attend the old master
 And rub his left side
 With a brush), well, she told him
 That orders had come
 From the Government lately
 That peasants set free 150
 Should return to their bondage.
 And he quite believed it.
 (You see, since his illness
 The Prince had become
 Like a child.) When he heard it
 He cried with delight ;
 And the household was summoned
 To prayer round the icons ; ¹
 And Thanksgiving Service
 Was held by his orders 160
 In every small village,
 And bells were set ringing.
 And little by little
 His strength returned partly,
 And then as before
 It was hunting and music,
 The servants were caned

¹ Holy images.

And the peasants were punished.
The heirs had, of course,
Set things right with the servants, 170
A good understanding
They came to, and one man
(You saw him go running
Just now with the napkin)
Did not need persuading—
He so loved his Barin.
His name is Ipát,
And when we were made free
He refused to believe it ;
' The great Prince Yutiátin 180
Be left without peasants !
What pranks are you playing ? '
At last, when the ' Order
Of Freedom ' was shown him,
Ipát said, ' Well, well,
Get you gone to your pleasures,
But I am the slave
Of the Princes Yutiátin ! '
He cannot get over
The old Prince's kindness 190
To him, and he's told us
Some curious stories
Of things that had happened
To him in his childhood,
His youth and old age.
(You see, I had often
To go to the Prince
On some matter or other
Concerning the peasants,
And waited and waited 200
For hours in the kitchens,
And so I have heard them

A hundred times over.)
 ' When I was a young man
 Our gracious young Prince
 Spent his holidays sometimes
 At home, and would dip me
 (His meanest slave, mind you)
 Right under the ice
 In the depths of the Winter. 210
 He did it in such
 A remarkable way, too !
 He first made two holes
 In the ice of the river,
 In one he would lower
 Me down in a net—
 Pull me up through the other !'
 And when I began
 To grow old, it would happen
 That sometimes I drove 220
 With the Prince in the Winter ;
 The snow would block up
 Half the road, and we used
 To drive five-in-a-file.
 Then the fancy would strike him
 (How whimsical, mark you !)
 To set me astride
 On the horse which was leading,
 Me—last of his slaves !
 Well, he dearly loved music, 230
 And so he would throw me
 A fiddle : " Here : play now,
 Ipát." Then the driver
 Would shout to the horses,
 And urge them to gallop.
 The snow would half-blind me,
 My hands with the music

Were occupied both ;
So what with the jolting,
The snow, and the fiddle, 240
Ipát, like a sil'y
Old noodle, would tumble.
Of course, if he landed
Right under the horses
The sledge must go over
His ribs,—who could help it ?
But that was a trifle ;
The cold was the worst thing,
It bites you, and you
Can do nothing against it ! 250
The snow lay all round
On the vast empty desert,
I lay looking up
At the stars and confessing
My sins. But—my friends,
This is true as the Gospel—
I heard before long
How the sledge-bells came ringing,
Drew near-er and nearer :
The Prince had remembered, 260
And come back to fetch me !'

“(The tears began falling
And rolled down his face
At this part of the story.
Whenever he told it
He always would cry
Upon coming to this !)
' He covered me up
With some rugs, and he warmed me,
He lifted me up, 270
And he placed me beside him,

Me—last of his slaves—

Beside his Princely Person !
And so we came home.’ ”

They’re amused at the story.

Old Vlásuchka, when

He has emptied his fourth cup,
Continues : “ The heirs came

And called us together—

The peasants and servants ; 280

They said, ‘ We’re distressed
On account of our father.

These changes will kill him,
He cannot sustain them.

So humour his weakness :

Keep silent, and act still

As if all this trouble

Had never existed ;

Give way to him, bow to him

Just as in o’ld days. 290

For each stroke of barschin,

For all needless labour,

For every rough word

We will richly reward you.

He cannot live long now,

The doctors have told us

That two or three months

Is the most we may hope for

Act kindly towards us,

And do as we ask you, 300

And we as the price

Of your silence will give you

The layfields which lie

On the banks of the Volga.

Think well of our offer,

And let the posrédnik
Be sent for to witness
And 'settle the matter.'

"Then gathered the commune
To argue and clamour ; 310
The thought of the hayfields
(In which we are sitting),
With promises boundless
And plenty of vodka,
Decided the question :
The commune would wait
For the death of the Barin.

"Then came the posrédnik,
And laughing, he said :
'It's a capital notion ! 320
The hayfields are fine, too,
You lose nothing by it ;
You just play the fool
And the Lord will forgive you.
You know, it's forbidden
To no one in Russia
To bow and be silent.'

"But I was against it :
I said to the peasants, '
'For you it is easy, 330
But how about me ?
Whatever may happen
The Elder must come
To accounts with the Barin,
And how can I answer
His babyish questions ?
And how can I do
His nonsensical bidding ?'

“ ‘ Just take off your hat
And bow low, and say nothing, 340
And then you walk out
And the thing's at an end.

The old man is ill,
He is weak and forgetful,
And nothing will stay
In his head for an instant.’

“ Perhaps they were right ;
To deceive an old madman
Is not very hard.
But for my part, I don't want 350
To play at buffoon.

For how many years
Have I stood on the threshold
And bowed to the Barin ?

Enough for my pleasure ! ‘
I said, ‘ If the commune
Is pleased to be ruled ‘
By a crazy Poinyëshchick
To ease his last moments
I don't disagree, 360

I have nothing against it ;
But then, set me free
From my duties as Elder.’

“ The whole matter nearly
Fell through at that moment,
But then Klímka Lávin said,

‘ Let me be Elder,
I'll please you on both sides,
The master and you.
The Lord will soon take him, 370
And then the fine hayfields
Will come to the commune.

I swear I'll establish
Such order amongst you
You'll die of the fun ! '

“The commune took long
To consider this offer :
A desperate fellow
Is Klímka the peasant,
A drunkard, a rover, 380
And not very honest,
No lover of work,
And acquainted with gipsies ;
A vagabond, knowing
A lot about horses.
A scoffer at those
Who work hard, he will tell you
' At work you will never
Get rich, my fine fellow ;
You'll never get rich,— 390
But you're sure to get crippled ! '
But he, all the same,
Is well up in his letters ;
Has been to St. Petersburg.
Yes, and to Moscow,
And once to Siberia, too,
With the merchants.
A pity it was
That he ever returned !
He's clever enough, 400
But he can't keep a far thing ;
He's sharp—but he's always
In some kind of trouble.
He's picked some fine words up
From out of his travels :
' Our Fatherland dear,'

And 'The soul of great Russia,'
 And 'Moscow, the mighty,
 Illustrious city!'

'And I,' he will shov't, 410
 'Am a plain Russian peasant!'
 And striking his forehead
 He'll swallow the vodka.

A bottle at once
 He'll consume, like a mouthful.
 He'll fall at your feet
 For a bottle of vodka.

But if he has money
 He'll share with you, freely ; 420
 The first man he meets
 May partake of his drink.

He's clever at shouting
 And cheating and fooling,
 At showing the best side
 Of goods which are rotten,
 At boasting and lying ;
 And when he is caught
 He'll slip out through a cranny,
 And throw you a jest,
 Or his favourite saying : 430

'A crack in the jaw
 Will your honesty bring you!'

'Well, after much thinking
 The commune decided
 That I must remain
 The responsible Elder ;

But Klímka might act
 In my stead to the Barin
 As though he were Elder.
 Why, then, let him do it ! 440

The right kind of Elder
He is for his Barin,
They make a fine pair !
Like pretty his conscience ;
Like Meenin's ¹ his beard,
So that looking upon him
You'd think a sedater,
More dutiful peasant
Could never be found.

The heirs made his kaftan, 450
And he put it on,
And from Klimka the 'scapegrace '
He suddenly changed
Into Klím, Son-of-Jacob,²
Most worthy of Elders.
So that's how it is ;—

And to our great misfortune
The Barin is ordered
A carriage-drive daily.
Each day through the village 460
He drives in a carriage
That's built upon springs.

Then up you jump, quickly,
And whip off your hat,
And, God knows for what reason,
He'll jump down your throat,
He'll upbraid and abuse you ;
But you must keep silent.

He watches a peasant
At work in the fields, 470

¹ Meenin—a famous Russian patriot in the beginning of the seventeenth century. He is always represented with an immense beard.

² It is a sign of respect to address a person by his own name and the name of his father

And he swears we are lazy
 And lie-abed sluggards
 (Though never worked peasant
 With half such a will ,

In the time of the Barin).
 He has not a notion

That they are not *his* fields,
 But ours. When we gather

We laugh, for each peasant
 Has something to tell 480

Of the crazy Pomyéshchick ;
 His ears burn, I warrant,

When we come together !

And Klím, Son-of-Jacob,

Will run, with the manner
 Of bearing the commune

Some news of importance

(The pig has got proud

Since he's taken to scratching
 His sides on the steps 490

Of the nobleman's manor).

He runs and he shouts :

' A command to the commune !

I told the Pomyéshchick

That Widow Teréntevna's

Cottage had fallen.

And that she is begging

Her bread. He commands you:

To marry the widow

To Gabriel Jóckoff ; 500

To rebuild the cottage,

And let them reside there

And multiply freely.'

"The bride will be seventy,

Seven the bridegroom !
Well, who could help laughing ?
Another command :

‘ The dull-witted cows,
Driven out before sunrise,
Awoke the Pomyéshchick 510
By foolishly mooing
While passing his courtyard.
The cow-herd is ordered
To see that the cows
Do not moo in that manner ! ’ ”

The peasants laugh loudly.

“ But why do you laugh so ?
We all have our fancies.

Yakútsk was once governed,
I heard, by a General ; 520
He had a liking

For sticking live cows
Upon spikes round the city,
And every free spot

Was adorned in that manner,
As Petersburg is,

So they say, with its statues,
Before it had entered

The heads of the people
That he was a madman. 530

“ Another strict order
Was sent to the commune :

‘ The dog which belongs
To Sofronoff the watchman
Does not behave nicely,
It barked at the Barin.

Be therefore Sofrónoff
 Dismissed. Let Evrémka
 Be watchman to guard
 The estate of the Barin.' 540
 (Another loud laugh,
 For Evrémka, the 'simple,'
 Is known as the deaf-mute
 And fool of the village).
 But Klímka's delighted :
 At last he's found something
 That suits him exactly.
 He bustles about
 And in everything meddles,
 And even drinks less. 550
 There's a sharp little woman
 Whose name is Orévna,
 And she is Klím's gossip,
 And finely she helps him
 To fool the old Barin.
 And as to the women,
 They're living in clover :
 They run to the manor
 With linen and mushrooms
 And strawberries, knowing 560
 The ladies will buy them
 And pay what they ask them
 And feed them besides.
 We laughed and made game
 Till we fell into danger
 And nearly were lost :
 There was one man among us,
 Petrov, an ungracious
 And bitter-tongued peasant ;
 He never forgave us 570
 Because we'd consented

To humour the Barin.

‘The ‘Tsar,’ he would say,

‘Has had mercy upon you,

And now, you, yourselves

Lift the load to your backs.

To Hell with the hayfields !

We want no more masters !’

We only could stop him

By giving him vodka

580

(His weakness was vodka).

The devil must needs

Fling him straight at the Barin.

One morning Petrov

Had set out to the forest

To pilfer some logs

(For the night would not serve him,

It seems, for his thieving,

He must go and do it

In broadest white daylight),

590

And there comes the carriage,

On springs, with the Barin !

“ ‘ From whence, little peasant,
That beautiful tree-trunk ?

From whence has it come ? ’

He knew, the old fellow,

From whence it had come.

Petrov stood there silent,

And what could he answer ?

He’d taken the tree

600

From the Barin’s own forest.

“The Barin already

Is bursting with anger ;

He nags and reproaches,

He can't stop recalling
 The rights of the nobles.
 The rank of his Fathers,
 He winds them all into
 Petrov, like a corkscrew.

“The peasants are patient, 610
 But even their patience
 Must come to an end. ’
 Petrov was out early,
 Had eaten no breakfast,
 Felt dizzy already,
 And now with the words
 Of the Barin ali buzzing
 Like flies in his ears—
 Why, he couldn't keep steady,
 He laughed in his face ! 620

“ ‘ Have done, you old scarecrow ! ’
 He said to the Barin.
 ‘ You crazy old clown ! ’
 His jaw once unmuzzled
 He let enough words out
 To stuff the Pomyéshchick
 With Fathers and Grandfathers
 Into the bargain.
 The oaths of the lords
 Are like stings of mosquitoes, 630
 But those of the peasant
 Like blows of the pick-axe.
 The Barin's dumbfounded !
 He'd safely encounter
 A rain of small shot,
 But he cannot face stones.
 The ladies are with him,

They, too, are bewildered,
They run to the peasant
And try to restrain him. 640

“ He bellows, ‘ I’ll kill you !
For what are you swollen
With pride, you old dotard,
You scum of the pig-sty ?
Have done with your jabber !
You’ve lost your strong grip
On the soul of the peasant,
The last one you are.
By the will of the peasant
Because he is foolish 650
They treat you as master
To-day. But to-morrow
The ball will be ended ;
A good kick behind !
We will give the Pomyéshchick,
And tail between legs
Send him back to his dwelling
To leave us in peace ! ’

“ The Barin is gasping,
‘ You rebel . . . you rebel ! ’ 660
He trembles all over,
Half-dead he has fallen,
And lies on the earth !

“ The end ! think the others,
The black-moustached footguards,
The beautiful ladies ;
But they are mistaken ;
It isn’t the end.

“An order : to summon
The village together 670
To witness the punishment
Dealt to the rebel

Before the Pomyéshchick. . . .
The heirs and the ladies
Come running in terror
To Klím, to Petrov,
And to me : ‘ Only save us ! ’
Their faces are pale,
‘ If the trick is discovered
We’re lost ! ’ 680

It is Klím’s place
To deal with the matter :
He drinks with Petrov
All day long, till the evening,
Embracing him fondly.
Together till midnight
They pace round the village,
At midnight start drinking
Again till the morning.
Petrov is as tipsy 690

As ever man was,
And like that he is brought
To the Barin’s large courtyard,
And all is perfection !
The Barin can’t move
From the balcony, thanks
To his yesterday’s shaking.
And Klím is well pleased.

“He leads Petrov into
The stable and sets him 700
In front of a gallon
Of vodka, and tells him :

‘ Now, drink and start crying,
“ Oh, oh, little Fathers !
Oh oh, little Mothers !
Have mercy ! Have mercy ! ” ’

“ Petrov does his bidding ;
He howls, and the Barin,
Perched up on the balcony,
Listens in rapture. 710

He drinks in the sound
Like the loveliest music.
And who could help laughing
To hear him exclaiming,
‘ Don’t spare him, the villain !
The im-pu-dent rascal !

Just teach him a lesson ! ’
Petrov yells aloud
Till the vodka is finished.
Of course in the end 720
He is perfectly helpless,
And four peasants carry him
Out of the stable.

His state is so sorry
That even the Barin
Has pity upon him,
And says to him sweetly,
‘ Your own fault it is,
Little peasant, you know ! ’ ”

“ You see what a kind heart 730
He has, the Pomyésłchick,”
Says Prov, and old Vlásuchka
Answers him quietly,
“ A saying there is :
‘ Praise the grass—in the haystack,
The lord—in his coffin.’

'Twere well if God took him.

Petrov is no longer

Alive. That same evening

He started up, raving,

740

At midnight the pope came,

And just as the day dawned

He died. He was buried,

A cross set above him,

And God alone knows

What he died of. It's certain

That we never touched him,

Nay, not with a finger,

Much less with a stick.

Yet sometimes the thought comes :

Perhaps if that accident

751

Never had happened

Petrov would be living.

You see, friends, the peasant

Was proud more than others,

He carried his head high,

And never had bent it,

And now of a sudden—

Lie down for the Barin !

Fall flat for his pleasure !

760

The thing went off well,

But Petrov had not wished it.

I think he was frightened

To anger the commune

By not giving in,

And the commune is foolish,

It soon will destroy you. . . .

The ladies were ready

To kiss the old peasant,

They brought fifty roubles

770

For him, and some dainties.

'Twas Klímka, the scamp,
The unscrupulous sinner,
Who worked his undoing. . . .

“ A servant is coming
To us from the Barin,
They've finished their lunch.
Perhaps they have sent him
To summon the Elder.
I'll go and look on
At the comedy there.”

780

II

KLÍM, THE ELDER

With him go the strangers,
And some of the women
And men follow after,
For mid-day has sounded
Their rest-time it is,
So they gather together
To stare at the gentry,
To whisper and wonder.
They stand in a row
At a dutiful distance
Away from the Prince. . . .

10

At a long snowy table
Quite covered with bottles
And all kinds of dishes
Are sitting the gentry,
The old Prince presiding
In dignified state

At the head of the table ;
 All white, dressed in white,
 With his face shrunk awry, 20
 His dissimilar eyes ;
 In his button-hole fastened
 A little white cross
 (It's the cross of St. George,
 Some one says in a whisper) ;
 And standing behind him,
 Ipat, the domestic,
 The faithful old servant,
 In white tie and shirt-front
 Is brushing the flies off. 30
 Beside the Pomyéshchick
 On each hand are sitting
 The beautiful ladies :
 The one with black tresses,
 Her lips red as beetroots,
 Each eye like an apple ;
 The other, the fair-haired,
 With yellow locks streaming.
 (On, you yellow locks,
 Like spun gold do you glisten 40
 And glow, in the sunshine !)
 Then perched on three high chairs
 The three little Barins,
 Each wearing his napkin
 Tucked under his chin,
 With the old nurse beside them,
 And further the body
 Of ancient retainers ;
 And facing the Prince
 At the foot of the table, 50
 The black-moustached footguards
 Are sitting together.

Behind each chair standing
 A young girl is serving,
 And women are waving
 The flies off with branches.
 The woolly white poodles
 Are under the table,
 The three little Barins
 Are teasing them slyly.

60

Before the Pomyéshchick,
 Bare-headed and humble,
 The Elder is standing.
 "Now tell me, how soon
 Will the mowing be finished ?"
 The Barin says, talking
 And eating at once.

"It soon will be finished.
 Three days of the week
 Do we work for your Highness ; 70
 A man with a horse,
 And a youth or a woman,
 And half an old woman
 From every allotment.
 To-day for this week
 Is the Barin's term finished."

"Tut tut !" says the Barin,
 Like one who has noticed
 Some crafty intent
 On the part of another.

80

" 'The Barin's term,' say you ?
 Now, what do you mean, pray ?"
 The eye which is bright
 He has fixed on the peasant.

The Elder is hanging
His head in confusion.

“Of course it must be
As your Highness may order.

In two or three days,
If the weather be gracious, 90

The hay of your Highness
Can surely be gathered.

That's so,—is it not ? ”

(He turns his broad face round
And looks at the peasants.)

And then the sharp woman,

Klím's gossip, Grévna,
Makes answer for them :

“Yes, Klím, Son-of-Jacob,

The hay of the Barin 100
Is surely more precious

Than ours. We must tend it
As long as the weather lasts ;

Ours may come later.”

“A woman she is,
But more clever than you,”

The Pomyéshchick says smiling,
And then of a sudden

Is snaken with laughter :
“Ha, ha ! Oh, you blockhead ! 110

Ha, ha ! fool ! fool ! fool !
It's the ‘Barin's term,’ say you ?

Ha, ha ! fool, ha, ha !
The Barin's term, slave,

Is the whole of your life-time ,
And you have forgotten

That I, by God's mercy,

By Tsar's ancient charter,
By birth and by merit,
Am your supreme master ! ” 120

The strangers remark here
That Vlásuchka gently
Slips down to the grass.

“ What's that for ? ” they ask him.
“ We may as well rest now ;
He's off. You can't stop him.
For since it was rumoured
That we should be given
Our freedom, the Barin
Takes care to remind us 130
That till the last hour
On the world will the peasant
Be clenched in the grip
Of the nobles.” And really
An hour slips away
And the Prince is still speaking ;
His tongue will not always
Obey him, he splutters
And hisses, falls over
His words, and his right eye 140
So shares his disquiet
That it trembles and twitches.
The left eye expands,
Grows as round as an owl's eye,
Revolves like a wheel.
The rights of his Fathers
Through ages respected,
His services, merits,
His name and possessions,
The Barin rehearses. 150

154 THE LAST POMYÉSHCHICK

God's curse, the Tsar's anger,
 He hurls at the heads
 Of obstreperous peasants.
 And strictly gives order
 To sweep from the commune
 All senseless ideas,
 Bids the peasants remember
 That they are his slaves
 And must honour their master.

“ Our Fathers,” cried Klím, 160
 And his voice sounded strangely,
 It rose to a squeak
 As if all things within him
 Leapt up with a passionate
 Joy of a sudden
 At thought of the mighty
 And noble Pomyéshchicks,
 ‘ And whom should we serve
 Save the Master we cherish ?
 And whom should we honour ? 170
 In whom should we hope ?
 We feed but on sorrows,
 We bathe but in tear-drops,
 How can we rebel ?

“ Our tumble-down hovels,
 Our weak little bodies,
 Ourselves, we are yours,
 We belong to our Master.
 The seeds which we sow
 In the earth, and the harvest, 180
 The hair on our heads—
 All belongs to the Master.
 Our ancestors fallen
 To dust in their coffins,

Our feeble old parents
Who nod on the oven,
Our little ones lying
Asleep in their cradles
Are yours—are our Master's,
And we in our homes 190
Use our wills but as freely
As fish in a net."

The words of the Elder
Have pleased the Pomyéshchick,
The right eye is gazing
Benignantly at him,
The left has grown smaller
And peaceful again
Like the moon in the heavens.
He pours out a goblet 200
Of red foreign wine :
" Drink," he says to the peasant.
The rich wine is burning
Like blood in the sunshine ;
Klím drinks without protest.
Again he is speaking :

" Our Fathers," he says,
" By your mercy we live now
As though in the bosom,
Of Christ. Let the peasant 210
But try to exist
Without grace from the Barin !"
(He sips at the goblet)
" The whole world would perish
If not for the Barin's
Deep wisdom and learning,
If not for the peasant's
Most humble submission.

By birth, and God's holy
 Decree you are bidden 220
 To govern the stupid
 And ignorant peasant ;
 By God's holy will
 Is the peasant commanded
 To honour and cherish
 And work for his lord ! ”

And here the old servant,
 Ipát, who is standing
 Behind the Pomyéshchick
 And waving his branches, 230
 Begins to sob loudly,
 The tears streaming down
 O'er his withered old face :
 “ Let us pray that the Barin
 For many long years
 May be spared to his servants ! ”
 The simpleton blubbers,
 The loving old servant,
 And raising his hand,
 Weak and trembling, he crosses 240
 Himself without ceasing.
 The black-moustached footguards
 Look sourly upon him
 With secret displeasure.
 But how can they help it ?
 So off come their hats
 And they cross themselves also.
 And then the old Prince
 And the wrinkled old dry-nurse
 Both sign themselves thrice, 250
 And the Elder does likewise.

He winks to the woman,
His sharp little gossip,
And straightway the women,
Who nearer and nearer
Have drawn to the table,
Begin most devoutly
To cross themselves too.
And one begins sobbing
In just such a manner 260
As had the old servant.
("That's right, now, start whining,
Old Widow Teréntevna,
Sill-y old noodle ' "
Says Vlásucnka, crossly.)

The red sun peeps slyly
At them from a cloud,
And the slow, dreamy music
Is heard from the river . . .

The ancient Pomyéshch'ck 270
Is moved, and the right eye
Is blinded with tears,
Till the golden-haired lady
Removes them and dries it ;
She kisses the other eye '
Heartily too.

" You see ! " then remarks
The old man to his children,
The two stalwart sons
And the pretty young ladies ; 280
" I wish that those villains,
Those Petersburg liars

Who say we are tyrants,
 Could only be here now
 To see and hear this ! ”

But then something happened
 Which checked of a sudden
 The speech of the Barin :
 A peasant who couldn't
 Control his amusement 290
 Gave vent to his laughter.

The Barin starts wildly,
 He clutches the table,
 He fixes his face
 In the sinner's direction ;
 The right eye is fierce,
 Like a lynx he is watching
 To dart on his prey,
 And the left eye is whirling.
 “ Go, find him ! ” he hisses, 300
 “ Go, fetch him ! the scoundrel ! ”

The Elder dives straight
 In the midst of the people ;
 He asks himself wildly,
 “ Now, what's to be done ? ”
 He makes for the edge
 Of the crowd, where are sitting
 The journeying strangers ;
 His voice is like honey :
 “ Come one of you forward ; 310
 You see, you are strangers,
 He wouldn't touch *you*.”

But they are not anxious
 To face the Pomyéshchick,

Although they would gladly
Have helped the poor peasants.

He's mad, the old Barin,
So what's to prevent him,
From beating them too ?

" Well, you go, Román," 320
Say the two brothers Góobin,
" *You* love the Pomyéshchicks."

" I'd rather you went, though ! "
And each is quite willing
To offer the other.

Then Klím looses patience ;
" Now, Vlásuchka, help us !
Do something to save us !
I'm sick of the thing ! "

" Yes ! Nicely you lied there ! " 330

" Oho ! " says Klím sharply,
" What lies did I tell ?
And shan't we be choked
In the grip of the Barins
Until our last day
When we lie in our coffins ?
When we get to Hell, too,
Won't they be there waiting
To set us to work ? "

" What kind of a job 340
Would they find for us there, Klím ? "

" To stir up the fire
While they boil in the pots ! "
The others laugh loudly.

The sons of the Barin
 Come hurrying to them ;
 “ How foolish you are, Klím !
 Our father has sent us,
 He’s terribly angry
 That you are so long,
 And don’t bring the offender.” 350

“ We can’t bring him, Barin ;
 A stranger he is,
 From St. Petersburg province.
 A very rich peasant ;
 The devil has sent him
 To us, for our sins !
 He can’t understand us,
 And things here amuse him ;
 He couldn’t help laughing.” 360

“ Well, let him alone, then.
 Cast lots for a culprit,
 We’ll pay him. Look here ! ”
 He offers five roubles.
 Oh, no. It won’t tempt them.

“ Well, run to the Barin,
 And say that the fellow
 Has hidden himself ”

“ But what when to-morrow comes ?
 Have you forgotten 370
 Petrov, how we punished
 The innocent peasant ? ”

“ Then what’s to be done ? ”

“ Give me the five roubles !
 You trust me, I'll save you ! ”
 Exclaims the sharp woman,
 The Elder's sly gossip.
 She runs from the peasants
 Lamenting and groaning,
 And flings herself straight 380
 At the feet of the Barin :

“ O red little sun !
 O my Father, don't kill me !
 I have but one child,
 Oh, have pity upon him !
 My poor boy is daft,
 Without wits the Lord made him,
 And sent him so into
 The world. He is crazy.
 Why, straight from the bath 390
 He at once begins scratching ;
 His drink he will try
 To pour into his laputs
 Instead of the jug.
 And of work he knows nothing ;
 He laughs, and that's all
 He can do—so God made him !
 Our poor little home,
 'Tis small comfort, he brings it ;
 Our hut is in ruins, 400
 Not seldom it happens
 We've nothing to eat,
 And that sets him laughing—
 The poor crazy loon !
 You may give him a farthing,
 A crack on the skull,
 And at one and the other

162 THE LAST POMYÉSHCHICK

He'll laugh—so God made him !
 And what can one say ?
 From a fool even sorrow
 Comes pouring in laughter.” 410

The knowing young woman !
 She lies at the feet
 Of the Barin, and trembles,
 She squeals like a sil'y
 Young girl when you pinch her,
 She kisses his feet.

“ Well . . . go. God be with you ! ”
 The Barin says kindly,
 “ I need not be angry 420
 At idiot laughter,
 I'll laugh at him too ! ”

“ How good you are, Father,”
 The black-eyed young lady
 Says sweetly, and strokes
 The white head of the Barin.
 The black-moustached footguards
 At this put their word in :

“ A fool cannot follow
 The words of his masters, 430
 Especially those
 Like the words of our father,
 So noble and clever.”

And Klím—shameless rascal !—
 Is wiping his eyes
 On the end of his coat-tails,
 Is sniffing and whining ;
 “ Our Fathers ! Our Fathers !

The sons of our Father !
They know how to punish, 440
But better they know
How to pardon and pity ! ”

The old man is cheerful
Again, and is asking
For light frothing wine,
And the corks begin popping
And shoot in the air
To fall down on the women,
Who fly from them, shrieking.
The Barin is laughing, 450
The ladies then laugh,
And at them laugh their husbands,
And next the old servant,
Ipát, begins laughing,
The wet-nurse, the dry-nurse,
And then the whole party
Laugh loudly together ;
The feast will be merry !
His daughters-in-law
At the old Prince's order 460
Are pouring out vodka
To give to the peasants,
Hand cakes to the youths,
To the girls some sweet syrup ;
The women drink also
A small glass of vodka.
The old Prince is drinking
And toasting the peasants ;
And slyly he pinches
The beautiful ladies. 470
“ That's right ! That will do him
More good than his physic,”

Says Vlásuchka, watching.
 " He drinks by the glassful,
 Since long he's lost measure
 In revel, or wrath. . . ."

The music comes floating
 To them from the Volga,
 The girls now already
 Are dancing and singing, 480
 The old Prince is watching them,
 Snapping his fingers.

He wants to be nearer
 The girls, and he rises.
 His legs will not bear him,
 His two sons support him ;
 And standing between them
 He chuckles and whistles,
 And stamps with his feet
 To the time of the music ; 490
 The left eye begins
 On its own account working,
 It turns like a wheel.

" But why aren't you dancing ? "
 He says to his sons,
 And the two pretty ladies.
 " Dance ! Dance ! " They can't help them-
 selves,
 There they are dancing !
 He laughs at them gaily,
 He wishes to show them 500
 How things went in *his* time ;
 He's shaking and swaying
 Like one on the deck
 Of a ship in rough weather.

"Sing, Lúiba!" he orders.

The golden-haired lady

Does not want to sing,

But the old man will have it.

The lady is singing

A song low and tender,

510

It sounds like the breeze

On a soft summer evening

In velvety grasses

Astray, like spring raindrops

That kiss the young leaves,

And it soothes the Pomyéshchick.

The feeble old man:

He is falling asleep now. . . .

And gently they carry him

Down to the water,

520

And into the boat,

And he lies there, still sleeping.

Above him stands, holding

A big green umbrella,

The faithful old servant,

His other hand guarding

The sleeping Pomyéshchick

From gnats and mosquitoes.

The oarsmen are silent,

The faint-sounding music

530

Can hardly be heard

As the boat moving gently

Glides on through the water. . . .

The peasants stand watching:

The bright yellow hair

Of the beautiful lady

Streams out in the breeze

Like a long golden banner. . .

" I managed him finely, '
 The noble Pomyéshchick, " 540
 Said Klím to the peasants.
 " Be God with you, Barin !
 Go bragging and scolding,
 Don't think for a moment
 That we are now free
 And your servants no longer,
 But die as you lived,
 The almighty Pomyéshchick,
 To sound of our music,
 To songs of your slaves ; 550
 But only die quickly,
 And leave the poor peasants
 In peace. And now, brothers,
 Come, praise me and thank me !
 I've gladdened the commune.
 I shook in my shoes there
 Before the Pomyéshchick,
 For fear I should trip
 Or my tongue should betray me ;
 And worse—I could hardly 560
 Speak plain for my laughter !
 That eye ! How it spins !
 And you look at it, thinking :
 ' But whither, my friend,
 Do you hurry so quickly ?
 On some hasty errand
 Of yours, or another's ?
 Perhaps with a pass
 From the Tsar—Little Father,
 You carry a message , 570
 From him.' I was standing
 And bursting with laughter !
 Well, I am a drunken

And frivolous peasant,
The rats in my corn-loft
Are starving from hunger,
My hut is quite bare,
Yet I call God to witness
That I would not take
Such an office upon me 580
For ten hundred roubles
Unless I were certain
That he was the last,
That I bore with his bluster
To serve my own ends,
Of my own will and pleasure."

Old Vlásuchka sadly
And thoughtfully answers,
"How long, though, how long, though,
Have we—not we only 590
But all Russian peasants—
Endured the Pomyéshchicks?
And not for our pleasure,
For money or fun,
Not for two or three months,
But for life. What has changed, though?
Of what are we bragging?
For still we are peasants."

The peasants, half-tipsy,
Congratulate Klímka. 600
"Hurrah! Let us toss him!"
And now they are placing
Old Widow Teréntevna
Next to her bridegroom,
The little child Jóckoff,
Saluting them gaily.

They're eating and drinking
 What's left on the table.
 Then romping and jesting
 They stay till the evening, 610
 And only at nightfall
 Return to the village.
 And here they are met
 By some sobering tidings :
 The old Prince is dead.
 From the boat he was taken,
 They thought him asleep,
 But they found he was lifeless.
 The second stroke—while
 He was sleeping—had fallen ! 620

The peasants are sobered,
 They look at each other,
 And silently cross themselves.
 Then they breathe deeply ;
 And never before
 Did the poor squalid village
 Called " Ignorant-Duffers,"
 Of Volost " Old-Dustmen,"
 Draw such an intense
 And unanimous breath. . . . 630
 Their pleasure, however,
 Was not very lasting,
 Because with the death
 Of the ancient Pomyéshchick,
 The sweet-sounding words
 Of his heirs and their bounties
 Ceased also. Not even
 A pick-me-up after
 The yesterday's feast
 Did they offer the peasants. 640

And as to the hayfields—
Till now is the law-suit
Proceeding between them,
The heirs and the peasarts.
Old Vlásuchka was
By the peasants appointed
To plead in their name,
And he lives now in Moscow.
He went to St. Petersburg too,
But I don't think
That much can be done
For the cause of the peasants.

PART III

THE PEASANT WOMAN

PROLOGUE

“ Not only to men
Must we go with our question,
We'll ask of the women,”

The peasants decided.

They asked in the village
“ Split-up,” but the people
Replied to them shortly,
“ Not here will you find one.

But go to the village
‘ Stripped-Naked ’—a woman
Lives there who is happy.

10

She's hardly a woman,
She's more like a cow,
For a woman so healthy,
So smooth and so clever,
Could hardly be found.

You must seek in the village
Matróna Korchágin—

The people there call her
‘ The Governor's Lady.’ ”

20

The peasants considered
And went. . . .

Now already
The corn-stalks are rising
Like tall graceful columns,
With gilded heads nodding,
And whispering softly
In gentle low voices.
Oh, beautiful summer !
No time is so gorgeous, 30
So regal, so rich.

You full yellow cornfields,
To look at you now
One would never imagine
How sorely God's people
Had toiled to array you
Before you arose,
In the sight of the peasant,
And stood before him,
Like a glorious army 40
In front of a Tsar !
'Tis not by warm dew-drops
That you have been moistened,
The sweat of the peasant
Has fallen upon you.

The peasants are gladdened
At sight of the oats
And the rye and the barley,
But not by the wheat,
For it feeds but the chosen : 50
" We love you not, wheat !
But the rye and the barley
We love—they are kind,
They feed all men alike."

The flax, too, is growing
So sweetly and bravely :
“ A. ! you little mite !
You are caught and entangled ! ’
A poor little lark
In the flax has been captured ; 60
It struggles for freedom
Pakhóm picks it up,
He kisses it tenderly :
“ Fly, little birdie ! ” . . .
The lark flies away
To the blue heights of Heaven ;
The kind-hearted peasants
Gaze lovingly upwards
To see it rejoice
In the freedom above. . . . 70
The peas have come on, too ;
Like locusts, the peasants
Attack them and eat them.
They’re like a plump maiden—
The peas—for whoever
Goes by must needs pinch them.
Now peas are being carried
In old hands, in young hands,
They’re spreading abroad
Over seventy high-roads, 80
The vegetables—how
They’re flourishing also !
Each toddler is clasping
A radish or carrot,
And many are cracking
The seeds of the sunflower.
The beetroots are dotted
Like little red slippers
All over the earth.

Our peasants 'are walking, 90
 Now faster—now slower.

At last they have reached it—
 The village 'Stripped-Naked,'

It's not much to look at :
 Each hut is propped up

Like a beggar on crutches ;
 The thatch from the roofs

Has made food for the cattle ;
 The huts are like feeble

Old skeletons standing, 100
 Like desolate rooks' nests

When young birds forsake them,
 When wild Autumn winds

Have dismantled the birch-trees.
 The people are all

In the fields ; they are working.
 Behind the poor village

A manor is standing ; :
 It's built on the slope

Of a hill, and the peasants 110
 Are making towards it

To look at it close.

The house is gigantic,
 The courtyard is huge,
 There's a pond in it too ;

A watch-tower arises
 From over the house,
 With a gallery round it,
 A flagstaff upon it.

They meet with a lackey 120
 Near one of the gates :
 He seems to be wearing

A strange kind o' mantle ;
 " Well, what are you up to ? "
 He says to the friends,
 " The Pomyéshchick's abroad now,
 The manager's dying "
 He shows them his back,
 And they all begin laughing :
 A tiger is clutching 130
 The edge of his shoulders !
 " Heh ! here's a fine joke ! "
 They are hotly discussing
 What kind of a mantle
 The lackey is wearing,
 Till clever Pakhóm
 Has got hold of the riddle.
 " The cunning old rascal,
 He's stolen a carpet,
 And cut in the middle 140
 A hole for his head ! '

Like weak, straddling beetles
 Shut up to be frozen
 In cold empty huts
 By the pitiless peasants.
 The servants are crawling
 All over the courtyard.
 Their master long since
 Has forgotten about them,
 And left them to live 150
 As they can. They are hungry,
 All old and decrepit,
 And dressed in all manners,
 They look like a crowd
 In a gipsy encampment.
 And some are now dragging

A net through the pond :

“ God come to your help !

Have you caught something, brothers ? ”

“ One carp—nothing more ; 160

There used once to be many ,

But now we have come

To the end of the feast ! ”

“ Do try to get five ! ”

Says a pale, pregnant woman,

Who's fervently blowing

A fire near the pond.

“ And what are those pretty

Carved poles you are burning ?

They're balcony railings, 170

I think, are they not ? ”

“ Yes, balcony railings.”

“ See here. They're like tinder ;
Don't blow on them, Mother !

I bet they'll burn faster

Than you find the victuals

To cook in the pot ! ”

“ I'm waiting and waiting,
And Mityenka sicken.

Because of the musty 180

Old bread that I give him.

But what can I do ?

This life—it is bitter ! ”

She fondles the head

Of a half-naked baby

Who sits by her side

In a little brass basin,
A button-nosed mite.

“The boy will take cold there,
The basin will chill him,” 190
Says Prov; and he wishes
To lift the child up,
But it screams at him, angry
“No, no! Don’t you touch him,”
The mother says quickly, . .
“Why, can you not see
That’s his carriage he’s driving?
Drive on, little carriage!
Gee-up, little horses!
You see how he drives!” 200

The peasants each moment
Observe some new marvel;
And soon they have noticed
A strange kind of labour
Proceeding around them:
One man, it appears,
To the door has got fastened;
He’s toiling away
To unscrew the brass handles,
His hands are so weak 210
He can scarcely control them.
Another is hugging
Some tiles: “See, Yegórshka,
I’ve dug quite a heap out!”
Some children are shaking
An apple-tree yonder:
“You see, little Uncles,
There aren’t many left,
Though the tree was quite heavy.”

“ But why do you want them ? 220
They’re quite hard and green.”

“ We’re thankful to get them ! ”

The peasants examine
The park for a long time ;
Such wonders are seen here,
Such cunning inventions :
In one place a mountain
Is raised ; in another
A ravine yawns deep !
A lake has been made too ; 230

Perhaps at one time
There were swans, on the water ?

The summer-house has some
Inscriptions upon it,
Demyán begins spelling
Them out very slowly.

A grey-naired domestic
Is watching the peasants ;
He sees they have very
Inquisitive natures, 240

And presently slowly
Goes hobbling towards them,
And holding a book.

He says, “ Will you buy it ? ”

Demyán is a peasant
Acquainted with letters,
He tries for some time
But he can’t read a word.

“ Just sit down yourself
On that seat near the linden, 250
And read the book leisurely
Like a Pomyéshchick ! ”

“ You think you are clever,”
 The grey-headed servant
 Retorts with resentment,
 “ Yet books which are learned
 Are wasted upon you.

You read but the labels
 On public-house windows,
 And that which is written 265
 On every odd corner :
 ‘ Most strictly forbidden.’ ”

The pathways are filthy,
 The graceful stone ladies
 Bereft of their noses.

“ The fruit and the berries,
 The geese and the swans
 Which were once on the water,
 The thieving old rascals
 Have stuffed in their maws. 270
 Like church without pastor,
 Like fields without peasants,
 Are all these fine gardens
 Without a Pomyéshchick,”
 The peasants remark.

For long the Pomyéshchick
 Has gathered his treasures,
 When all of a sudden. . . :
 (The six peasants laugh,
 But the seventh is silent, 280
 He hangs down his head.)

A song bursts upon them !
 A voice is resounding
 Like blasts of a trumpet.
 The heads of the peasants
 Are eagerly lifted,

They gaze at the tower.
 On the balcony round it
 A man is now standing ;
 He wears a pope's cassock ; 290
 He sings . . . on the balmy
 Soft air of the evening,
 The bass, like a huge
 Silver bell, is vibrating,
 And throbbing it enters
 The hearts of the peasants.
 The words are not Russian,
 But some foreign language,
 But, like Russian songs,
 It is full of great sorrow, 300
 Of passionate grief,
 Unending, unfathomed ,
 It wails and laments,
 It is bitterly sobbing. . .

" Pray tell us, good woman,
 What man is that singing ? "
 Román asks the woman
 Now feeding her baby
 With steaming u'khá.¹

" A singer, my brothers, 310
 A born Little Russian,
 The Barin once brought him
 Away from his home,
 With a promise to send him
 To Italy later.
 But long the Pomyéshchick
 Has been in strange parts
 And forgotten his promise ;
 And now the poor fellow

¹ *Ukhá*—fish soup.

PROLOGUE

181

Would be but too glad 320

To get back to his village.

There's nothing to do here,

He hasn't a farthing,

There's nothing before him

And nothing behind him

Excepting his voice.

You have not really heard it ;

You will if you stay here

Till sunrise to-morrow .

Some three versts away 330

There is living a deacon,

And he has a voice too.

They greet one another :

Each morning at sunrise

Will our little singer

Climb up to the watch-tower,

And call to the other,

Good-morrow to Father

Ipát, and how fares he ? '

(The windows all shake 340

At the sound.)

From the distance

The deacon will answer,

Good-morrow, good-morrow,

To our little sweet-throat !

I go to drink vodka,

I'm going . . . I'm going . . .

The voice on the air

Will hang quivering around us

For more than an hour, 350

Like the neigh of a stallion."

The cattle are now

Coming home, and the evening

Is filled with the fragrance
Of milk ; and the woman,
The mother of Mítyenka,
Sighs ; she is thinking,
“ If only one cow
Would turn into the courtyard ! ”
But hark ! In the distance 360
Some voices in chorus !
“ Good-bye, you poor mourners,
May God send you comfort !
The people are coming,
We’re going to meet them.”

The peasants are filled
With relief ; because after
The whining old servants
The people who meet them
Returning from work 370
In the fields seem such healthy
And beautiful people.
The men and the women
And pretty young girls
Are all singing together.

“ Good health to you ! Which is
Among you the woman
Matróna Korchágin ? ”
The peasants demand.

“ And what do you want 380
With Matróna Korchágin ? ”

The woman Matróna
Is tall, finely moulded,
Majestic in bearing,
And strikingly handsome.
Of thirty-eight years

She appears, and her black hair
Is mingled with grey.

Her complexion is swarthy,
Her eyes large and dark 390

And severe, with rich lashes.
A white shirt, and short

Sarafán¹ she is wearing,
She walks with a hay-fork
Slung over her shoulder.

“ Well, what do you want
With Matróna Korchágin ? ”

The peasants are silent ;
They wait till the others
Have gone in advance, 400
And then, bowing, they answer :

“ We come from afar,
And a trouble torments us,

A trouble so great
That for it we’ve forsaken

Our homes and our work, ,
And our appetites fail.

We’re orthodox peasants,
From District ‘ Most Wretched,’

From ‘ Destitute Parish,’ 410
From neighbouring hamlets,—

‘ Patched,’ ‘ Barefoot,’ and ‘ Shabby,’
‘ Bleak,’ ‘ Burnt-Out,’ and ‘ Hungry,’

And ‘ Harvestless,’ too.

We met in the roadway

And argued about

Who is happy in Russia.

Luká said, ‘ The pope,’

¹ A national loose sleeveless dress worn with a separate shirt or blouse.

And Demyán, 'The Pomyéshchick,'
 And Prov said, 'The Tsar,' 420

And Román, 'The official.'
 'The round-bellied merchant,'
 Said both brothers Goóbin,
 Mitródor and Ívan.

Pakhóm said, 'His Highness,
 The Tsar's Chief Adviser.'

Like bulls are the peasants :

Once folly is in them

You cannot dislodge it

Although you should beat them 430

With stout wooden cudgels,

They stick to their folly

And nothing will move them.

We argued and quarrelled,

While quarrelling fought,

And while fighting decided

That never again

Would we turn our steps homewards

To kiss wives and children,

To see the old people, 440

Until we have found

The reply to our question,

Of who can in Russia

Be happy and free ?

We've questioned the pope,

We've asked the Pomyéshchick,

And now we ask you.

We'll see: the official,

The Minister, merchant,

We even will go 450

To the Tsar—Little Father,

Though whether he'll see us

We cannot be sure.

But rumour has told us
That *you're* free and happy.
Then say, in God's name,
If the rumour be true."

Matróna Korchágin
Does not seem astonished,
But only a sad look
Creeps into her eyes,
And her face becomes thoughtful.

"Your errand is surely
A foolish one, brothers,"
She says to the peasants,
"For this is the season
Of work, and no peasant
For chatter has time."

"Till now on our journey
Throughout half the Empire
We've met no denial," 470
The peasants protest.

"But look for yourselves, now,
The corn-ears are bursting.
We've not enough hands."

"And we? What are we for?
Just give us some sickles,
And see if we don't
Get some work done to-morrow!"
The peasants reply. 480

Matróna sees clearly
Enough that this offer
Must not be rejected;

THE WEDDING

187

On the magic white napkin,
And dwindle away.
The two brothers Goóbin
Are chuckling together,
For they have just pilfered 520
A very big horse-radish
Out of the garden—
It's really a monster !

The skies are dark blue now,
The bright stars are twinkling,
The moon has arisen
And sails high above them ;
The woman Matróna
Comes out of the cottage
To tell them her tale. 530

CHAPTER I

THE WEDDING

“ My girlhood was happy,
For we were a thrifty
And diligent household ;
And I, the young maiden,
With Father and Mother
Knew nothing but joy.
My father got up
And went out before sunrise,
He woke me with kisses
And tender caresses ; 10
My brother, while dressing,
Would sing little verses :

Get up, little Sister,
Get up, little Sister,
In no little beds now
Are people delaying,
In all little churches
The peasants are praying,
Get up, now, get up,
It is time, little Sister. 20
The shepherd has gone
To the field with the sheep,
And no little maidens
Are lying asleep,
They've gone to pick raspberries,
Merrily singing
The sound of the axe
In the forest is ringing.'

"And then my dear mother,
When she had done scouring 30
The pots and the pans,
When the hut was put tidy,
The bread in the oven,
Would steal to my bedside,
And cover me softly
And whisper to me :

"Sleep on, little dove,
Gather strength—you will need it—
You will not stay always
With Father and Mother, 40
And when you will leave them
To live among strangers
Not long will you sleep.
You'll slave till past midnight,
And rise before daybreak ;

You'll always be weary.
They'll give you a basket
And throw at the bottom
A crust. You will chew it,
My poor little dove, 50
And start working again. . .

“But, brothers, I did not
Spend much time in sleeping ;
And when I was five
On the day of St. Simon,
I mounted a horse
With the help of my father,
And then was no longer
A child. And at six years 60
I carried my father
His breakfast already,
And tended the ducks,
And at night brought the cow home,
And next—took my rake,
And was off to the hayfields !
And so by degrees
I became a great worker,
And yet best of all
I loved singing and dancing ;
The whole day I worked 70
In the fields, and at nightfall
Returned to the cottage
All covered with grime
But what's the hot bath for ?
And thanks to the bath
And boughs of the birch-tree,
And icy spring water,
Again I was clean
And refreshed, and was ready

To take out my spinning-wheel, 80
And with companions
To sing half the night.

“ I never ran after
The youths, and the forward
I checked very sharply.
To those who were gentle
And shy, I would whisper :
‘ My cheeks will grow hot,
And sharp eyes has my mother ;
Be wise, now, and leave me 90
Alone ’—and they left me.

“ No matter how clever
I was to avoid them,
The one came at last
I was destined to wed ;
And he—to my bitter
Regret—was a stranger :
Young Phílíp Korchágin,
A boulder of ovens.
He came from St. Petersburg. 100
Oh, how my mother
Did weep : ‘ Like a fish
In the ocean, my daughter,
You’ll plunge and be lost ;
Like a nightingale, straying
Away from its nest,
We shall lose you, my daughter !
The walls of the stranger
Are not built of sugar,
Are not spread with honey, 110
Their dwellings are chilly
And garnished with hunger ;

The cold winds will nip you,
The black rooks will scold you,
The savage dogs bite you,
The strangers despise you.'

"But Father sat talking
And drinking till late
With the 'swat.'¹ I was frightened,
I slept not all night. . . . 110

"Oh, youth, pray you, tell me,
Now what can you find
In the maiden to please you ?
And where have you seen her ?
Perhaps in the sledges
With merry young friends
Flying down from the mountain ?
Then you were mistaken,
O son of your father,
It was but the frost 130
And the speed and the laughter
That brought the bright tints
To the cheeks of the maiden.
Perhaps at some feast
In the home of a neighbour
You saw her rejoicing
And clad in bright colours ?
But then she was plump
From her rest in the winter ;
Her rosy face bloomed 140
Like the scarlet-hued poppy ;
But wait !—have you been
To the hut of her father
And seen her at work
Beating flax in the barr. ?

¹ The marriage agent.

Ah, what shall I do ?

I will take brother falcon
And send him to town :

‘ Fly to town, brother falcon,
And bring me some cloth

150

And six colours of worsted,
And tassels of blue.

I will make a fine curtain,
Embroider each corner

With Tsar and Tsaritsa,
With Moscow and Kiev,

And Constantinople,
And set the great sun

Shining bright in the middle,
And this I will hang

160

In the front of my window :
Perhaps you will see it,

And, struck by its beauty,
Will stand and admire it,

And will not remember
To seek for the maiden.’ . . .

“ And so till the morning
I lay with such thoughts.

‘ Now, leave me, young fellow,’
I said to the youth

170

When he came in the evening ;

‘ I will not be foolish

Enough to abandon

My freedom in order

To enter your service.

God sees me—I will not

Depart from my home ! ’

“ ‘ Do come,’ said young Philip,
‘ So far have I travelled

To fetch you. Don't fear me— 180
 I will not ill-treat you.'
 I begged him to leave me,
 I wept and lamented ;
 But nevertheless
 I was still a young maiden :
 I did not forget
 Sidelong glances to cast
 At the youth who thus wooed me.
 And Philip was handsome,
 Was rosy and lusty, 190
 Was strong and broad-shouldered
 With fair curling hair,
 With a voice low and tender.
 Ah, well . . . I was won. . . .

" ' Come here, pretty fellow,
 And stand up against me,
 Look deep in my eyes—
 They are clear eyes and truthful ;
 Look well at my rosy
 Young face, and bethink you : 200
 Will you not regret it,
 Won't my heart be broken,
 And shall I not weep
 Day and night if I trust you
 And go with you, leaving
 My parents for ever ? '

" ' Don't fear, little pigeon,
 We shall not regret it,'
 Said Philip, but still
 I was timid and doubtful. 210
 ' Do go,' murmured I, and he,
 ' When you come with me.'

Of course I was fairer
 And sweeter and dearer
 Than any that lived,
 And his arms were about me. .
 Then all of a sudden
 I made a sharp effort
 To wrench myself free. 219
 'How now? What's the matter?
 You're strong, little pigeon!'
 Said Philip astonished,
 But still held me tight.
 'Ah, Philip, if you had
 Not held me so firmly
 You would not have won me;
 I did it to try you,
 To measure your strength;
 You were strong, and it pleased me.'
 We must have been happy 230
 In those fleeting moments
 When softly we whispered
 And argued together;
 I think that we never
 Were happy again. . . .
 "How well I remember. . .
 The night was like this night,
 Was starlit and silent . . .
 Was dreamy and tender
 Like this. . . .' 240

And the woman,
 Matróna, sighed deeply,
 And softly began—
 Leaning back on the haystack—
 To sing to herself
 With her thoughts in the past:

“ ‘ Tell me, young merchant, pray,
Why do you love me so—
Poor peasant’s daughter ?
I am not clad in gold, 250
I am not hung with pearls,
Not decked with silver.’ ”

“ ‘ Silver your chastity,
Golden your beauty shines,
O my beloved,
White pearls are falling now
Out of your weeping eyes,
Falling like tear-drops.’ ”

“ My father gave orders
To bring forth the wine-cups, 260
To set them all out
On the solid oak table.
My dear mother blessed me :
‘ Go, serve them, my daughter,
Bow low to the strangers.’ ”

I bowed for the first time,
My knees shook and trembled ;
I bowed for the second—
My face had turned white ;
And then for the third time 270
I bowed, and forever
The freedom of girlhood
Rolled down from my head. . . . ”

“ Ah, that means a wedding, ’
Cry both brothers Goówin,
“ Let’s drink to the health
Of the happy young pair ! ”

“ Well said ! We’ll begin
With the bride,” say the others.

280

“ Will you drink some vođka,
Matróna Korchágin ? ”

“ An old woman, brothers,
And not drink some vodka ? ”

CHAPTER II

A SONG

Stand before your judge—
And your legs will quake !
Stand before the priest
On your wedding-day,—
How your head will ache !
How your head will ache !
You will call to mind
Songs of long ago, :
Songs of gloom and woe :
Telling how the guests
Crowd into the yard,
Run to see the bride
Whom the husband brings
Homeward at his side.
How his parents both
Fling themselves on her ;
How his brothers soon
Call her “ wasteful one ” ;
How his sisters next
Call her “ giddy one ” ;
How his father growls,
“ Greedy little bear ! ”
How his mother snarls,
“ Cannibal ! ” at her.

She is "slovenly"
 And "disorderly,"
 She's a "wicked one" !

"All that's in the song
 Happened now to me.
 Do you know the song ? 30
 Have you heard it sung ? "

"Yes, we know it well ;
 Gossip, you begin,
 We will all join in."

Matróna

So sleepy, so weary
 I am, and my heavy head
 Clings to the pillow.
 But out in the passage
 My Father-in-law
 Begins stamping and swearing. 40

Peasants in Chorus

Stamping and swearing !
 Stamping and swearing !
 He won't let the poor woman
 Rest for a moment.
 Up, up, up, lazy-head !
 Up, up, up, lie-~~a~~bed !
 Lazy-head !
 Lie-~~a~~bed !
 Slut !

Matróna

So sleepy, so weary 50
 I am, and my heavy head
 Clings to the pillow ;

But out in the passage
 My Mother-in-law
 Begins scolding and nagging.

Peasants in Chorus

Scolding and nagging !
 Scolding and nagging !
 She won't let the poor woman
 Rest for a moment.
 Up, up, up, lazy-head ! 60
 Up, up, up, lie-abed !
 Lazy-head !
 Lie-abed !
 Slut !

“ A quarrelsome household
 It was—that of Philip's
 To which I belonged now ;
 And I from my girlhood
 Stepped straight into Hell.
 My husband departed 70
 To work in the city,
 And leaving, advised me
 To work and be silent,
 To yield and be patient :
 ‘ Don't splash the red iron
 With cold water—it hisses ! ’
 With father and mother
 And sisters-in-law he
 Now left me alone ;
 Not a soul was among them 80
 To love or to shield me,
 But many to scold.
 One sister-in-law—
 It was Martha, the eldest,—

Soon set me to work
Like a slave for her pleasure.
And Father-in-law too
One had to look after,
Or else all his clothes
To redeem from the tavern. 90
In all that one did
There was need to be careful,
Or Mother-in-law's
Superstitions were troubled
(One never could please her).
Well, some superstitions
Of course may be right ;
But they're most of them evil.
And one day it happened
That Mother-in-law 100
Murmured low to her husband
That corn which is stolen
Grows faster and better.
So Father-in-law
Stole away after midnight.
It chanced he was caught,
And at daybreak next morning
Brought back and flung down
Like a log in the stable.

“ But I acted always 110
As Philip had told me :
I worked, with the anger
Hid deep in my bosom,
And never a murmur
Allowed to escape me.
And then with the winter
Came Philip, and brought me
A pretty silk scarf ;

A large wooden tub, *
 So, of course, couldn't speak.
 But Philip was angry
 With me, and he waited
 Until I had hoisted
 The tub to the oven,
 Then struck me a blow
 With his fist, on my temple.

“ ‘ We’re glad that you came,
 But you see that you’d better ’ 160
 Keep out of the way,’
 Said the other young sister
 To her that was married.

“ Again Philip struck me !
 “ ‘ It’s long since I’ve seen you,
 My dearly-loved daughter,
 But could I have known
 How the baggage would treat you . . !’
 Whined Mother-in-law.

“ And again Philip struck me ! 170
 “ Well, that is the story.
 ’Tis surely not fitting
 For wives to sit counting
 The blows of their husbands,
 , But then I had promised
 To keep nothing back.”

“ Ah, well, with these women—
 The poisonous serpents !—
 , A corpse would awaken
 And snatch up a horsewhip,” 180
 The peasants say, smiling.

Matróna said nothing
 The peasants, in order
 To keep the occasion
 In manner befitting,
 Are filling the glasses ;
 And now they are singing
 In voices of thunder
 A rollicking chorus,
 Of husbands' relations,
 And wielding the knout.

190

* * *
 " Cruel hated husband,
 Hark ! he is coming !
 Holding the knout. . . .

Chorus

" Hear the lash whistle !
 See the blood spurt !
 Ai, leli, leli !
 See the blood spurt !

* * *
 " Rur to his father !
 Bowing before him—
 ' Save me ! ' I beg him ;
 ' Stop my fierce husband—
 Venomous serpent ! '
 Father-in-law says,
 ' Beat her more soundly !
 Draw the blood freely ! '

200

Chorus

" Hear the lash whistle !
 See the blood spurt !
 Ai, leli, leli !
 See the blood spurt !

210

* * *

‘ Quick—to his mother !
 Bowing before her—
 ‘ Save me ! ’ I beg her ;
 ‘ Stop my cruel husband !
 Venomous serpent ! ’
 Mother-in-law says,
 ‘ Beat her more soundly,
 Draw the blood freely ! ’

Chorus

“ Hear the lash whistle !
 See the blood spurt !
 Aí, leh, leh !
 See the blood spurt ! ”

“ On Lady-day Philip
 Went back to the city ;
 A little while later
 Our baby was born.
 Like a bright-coloured picture
 Was he—little Djóma ;
 The sunbeams had given
 Their radiance to him,
 The pure snow its whiteness ;
 The poppies had painted
 His lips ; by the sable
 His brow had been pencilled ;
 The falcon had fashioned
 His eyes, and had lent them
 Their wonderful brightness.
 At sight of his first
 Angel smile, all the anger
 And bitterness nursed
 In my bosom was melted ;
 It vanished away

Like the snow on the meadows
 At sight of the smiling
 Spring sun. And not longer
 I worried and fretted ;
 I worked, and in silence
 I let them upbraid.
 But soon after that
 A misfortune befell me : 250
 The manager by
 The Pomyéshchick appointed,
 Called Sitnikov, hotly
 Began to pursue me.
 ‘ My lovely Tsaritsa !
 ‘ My rosy-ripe berry ! ’
 Said he ; and I answered,
 ‘ Be off, shameless rascal !
 Remember, the berry
 Is not in *your* forest ! ’ 260
 I stayed from the field-work,
 And hid in the cottage ;
 He very soon found me.
 I hid in the corn-loft,
 But Mother-in-law
 Dragged me out to the courtyard ;
 ‘ Now don’t play with fire, girl ! ’
 She said. I besought her
 To send him away,
 But she answered me roughly, 270
 ‘ And do you want Philip
 To serve as a soldier ? ’
 I ran to Savyéli,
 The grandfather, begging
 His aid and advice.
 ‘ I haven’t yet told you
 A word of Savyéli,

The only one living
 Of Philip's relations
 Who pitied and loved me. 280
 Say, friends, shall I tell you
 About him as well ? ”

“ Yes, tell us his tale,
 And we'll each throw a couple
 Of sheaves in to-morrow,
 Above what we promised.”

“ Well, well,” says Matróna,
 “ And 'twould be a pity
 To give old Savyéli
 No place in the story ; 290
 For he was a happy one,
 Too—the old man. . . .”

CHAPTER III.

SAVYÉLI

“ A mane grey and bushy
 Which covered his shoulders,
 A huge grizzled beard
 Which had not seen the scissors
 For twenty odd years,
 Made Savyéli resemble
 A shaggy old bear,
 Especially when he
 Came out of the forest,
 So broad and bent double. 10
 The grandfather's shoulders

Were bowed very low,
 And at first I was frightened
 Whenever he entered
 The tiny low cottage :
 I thought that were he
 To stand straight of a sudden
 He'd knock a great hole
 With his head in the ceiling.
 But Grandfather could not 20
 Stand straight, and they told me
 That he was a hundred.
 He lived all alone
 In his own little cottage,
 And never permitted
 The others to enter ;
 He couldn't abide them.
 Of course they were angry
 And often abused him.
 His own son would shout at him, 30
 ' Branded one ! Convict ! '
 But this did not anger
 Savyéli, he only
 Would go to his cottage
 Without making answer,
 And, crossing himself,
 Begin reading the scriptures ;
 Then suddenly cry
 In a voice loud and joyful,
 ' Though branded—no slave ! ' 40
 When too much they annoyed him,
 He sometimes would say to them :
 ' Look, the swat's¹ coming ! '
 The unmarried daughter
 Would fly to the window ;
¹ The marriage agent.

Instead of the swat there
A beggar she'd find !
And one day he silvered
A common brass farthing,
And left it to lie 50
On the floor ; and then straightway
Did Father-in-law run
In joy to the tavern,—
He came back, not tipsy,
But beaten half-dead !
At supper that night
We were all very silent,
And Father-in-law had
A cut on his eyebrow,
But Grandfather's face 60
Wore a smile like a rainbow !

“ Savyéli would gather
The berries and mushrooms
From spring till late autumn,
And snare the wild rabbits ;
Throughout the long winter
He lay on the oven
And talked to himself.
He had favourite sayings :
He used to lie thinking 70
For whole hours together,
And once in an hour
You would hear him exclaiming :

“ ‘ Destroyed . . . and subjected ! ’
Or, ‘ Ai, you toy heroes !
You're fit but for battles
With old men and women ! ’

“ ‘ Be patient . . . and perish,
Impatient . . . and perish ! ’

“ ‘ Eh, you Russian peasant, 80
You giant, you strong man,
The whole of your lifetime
You’re flogged, yet you dare not
Take refuge in death,
For Hell’s torments await you ! ’

“ ‘ At last the Korójns ¹
Awoke, and they paid him,
They paid him, they paid him,
They paid the whole debt ! ’ 90
And many such sayings
He had,—I forget them.
When Father-in-law grew
Too noisy I always
Would run to Savyélh,
And we two, together,
Would fasten the door.
Then I began working,
While Djómushka climbed
To the grandfather’s shoulder,
And sat there, and looked 100
Like a bright little apple
That hung on a hoary
Old tree. Once I asked him :

“ ‘ And why do they call you
A convict, Savyéli ? ’

“ ‘ I was once a convict,’
Said he

¹ Inhabitants of the village Korójin

“ ‘ You, Savyéli ! ’

“ ‘ Yes I, little Grandchild,
Yes, I have been branded. 110
I buried a German
Alive—Christian Vogel.’

“ ‘ You’re joking, Savyéli ! ’

“ ‘ Oh no, I’m not joking.’
I mean it,’ he said,
And he told me the story.

“ ‘ The peasants in old days
Were serfs as they now are,
But our race had, somehow,
Not seen its Pomyéshchick ; 120
No manager knew we,
No pert German agent.
And barschin we gave not,
And taxes we paid not
Except when it pleased us,—
Perhaps once in three years
Our taxes we’d pay.’

“ ‘ But why, little Grandad ? ’

“ ‘ The times were so blessed,—
And folk had a saying 130
That our little village
Was sought by the devil
For more than three years,
But he never could find it.
Great forests a thousand
Years old lay about us ;

And treacherous marshes
And bogs spread around us ;
No horseman and few men
On foot ever reached us. 140
It happened that once
By some chance, our Pomyéshchick,
Shaláshnikov, wanted
To pay us a visit.
High placed in the army
Was he ; and he started
With soldiers to find us.
They soon got bewildered
And lost in the forest,
And had to turn back ; 150
Why, the Zemsky policeman
Would only come once
In a year ! They were good times !
In these days the Barin
Lives under your window ;
The roadways go spreading
Around, like white napkins—
The devil destroy them !
We only were troubled
By bears, and the bears too 160
Were easily managed.
Why, I was a worse foe
By far than old Mishka,
When armed with a dagger
And bear-spear. I wandered
In wild, secret woodpaths,
And shouted, “ *My forest !* ”
And once, only once,
I was frightened by something :
I stepped on a huge 170
Female bear that was lying

Asleep in her den
In the heart of the forest.
She flung herself at me,
And straight on my bear-spear
Was fixed. Like a fowl
On the spit she hung twisting
An hour before death.
It was then that my spine snapped.
It often was painful 180
When I was a young man ;
But now I am old,
It is fixed and bent double.
Now, do I not look like
A hook, little Grandchild ? ’

“ ‘ But finish the story.
You lived and were not much
Afflicted. What further ? ’

“ ‘ At last our Pomyśhchick
Invented a new game ; 190
He sent us an order,
“ Appear ! ” We appeared not.
Instead, we lay low
In our dens, hardly breathing.
A terrible drought
Had descended that summer,
The bogs were all dry ;
So he sent a policeman,
Who managed to reach us,
To gather our taxes, 200
In honey and fish ;
A second time came he,
We gave him some bear-skins ;
And when for the third time

He came, we gave nothing,—

We said we had nothing.

We put on our laputs,

We put our old caps on,

Our oldest old coats,

And we went to Korójin

210

(For there was our master now,

Stationed with soldiers).

“Your taxes!” “We have none,

We cannot pay taxes,

The corn has not grown,

And the fish have escaped us.”

“Your taxes!” “We have none.”

He waited no longer;

“Hey! Give them the first round!”

He said, and they flogged us.

220

“Our pockets were not

Very easily opened;

Shaláshnikov, though, was

A master at flogging.

Our tongues became parched,

And our brains were set whirling,

And still he continued.

He flogged not with birch-rods,

With whips or with sticks,

But with knecuts made for giants. 230

At last we could stand it

No longer; we shouted,

“Enough! Let us breathe!”

We unwound our foot-rags

And took out our money,

And brought to the Barin

A ragged old bonnet

With roubles half filled

“ ‘ The Barin grew calm,
He was pleased with the money ; 240
He gave us a glass each
Of strong, bitter brandy,
And drank some himself
With the vanquished Korójins,
And gaily clinked glasses.
“ It’s well that you yielded,”
Said he, “ For I swear
I was fully decided
To strip off the last shred
Of skins from your bodies 250
And use it for making
A drum for my soldiers !
Ha, ha ! Ha, ha, ha ! ”
(He was pleased with the notion.)
“ A fine drum indeed ! ”

“ In silence we left ;
But two stalwart old peasants
Were chuckling together ;
They’d two hundred roubles
In notes, the old rascals ! 260
Safe hidden away
In the end of their coat-tails.
They both had been yelling,
“ We’re beggars ! We’re beggars ! ”
So carried them home.
“ Well, well, you may cackle ! ”
I thought to myself,
“ But the next time, be certain,
You won’t laugh at me ! ”
The others were also 270
Ashamed of their weakness,
And so by the ikens

We swore all together
That next time we rather
Would die of the beating
Than feebly give way.
It seems the Pomyéshchick
Had taken a fancy
At once to our roubles,
Because after that 280
Every year we were summoned
To go to Korójin,
We went, and were flogged.

“ ‘ Shaláshnikov flogged like
A prince, but be certain
The treasures he thrashed from
The doughty Korójins
Were not of much weight.
The weak yielded soon,
But the strong stood like iron 290
For the commune. I also
Bore up, and I thought :
“ Though never so stoutly
You flog us, you dog’s son,
You won’t drag the whole soul
From out of the peasant ;
Some trace will be left.”

“ ‘ When the Barin was sated
We went from the town,
But we stopped on the outskirts 300
To share what was over.
And plenty there was, too !
Shaláshnikov, heh,
You’re a fool ! It was our turn
To laugh at the Barin ;
Ah, they were proud peasants—

The plucky Koró¹jins !
But nowadays show them
The tail of a knout,
And they'll fly to the Barin, 310
And beg him to take
The last coin from their pockets.

Well, that's why we all lived
Like merchants in those days.
One summer came tidings
To us that our Barin
Now owned us no longer,
That he had, at Varna,
Been killed. We weren't sorry,
But somehow we thought then : 320
" The peasants' good fortune
Has come to an end ! "

The heir made a new move :
He sent us a German.¹
Through vast, savage forests,
Through sly sucking bogs
And on foot came the German.
As bare as a finger.

" As melting as butter
At first was the German : 330
" Just give what you can, then,"
He'd say to the peasants.
" . . . We've nothing to give ! "

" " I'll explain to the Barin."

" " Explain," we replied,
And were troubled no more.

¹ Germans were often employed as managers of the Pomyéshchicks' estates.

It seemed he was going
 To live in the village ;
 He soon settled down.
 On the banks of the river, 340
 For hour after hour
 He sat peacefully fishing,
 And striking his nose
 Or his cheek or his forehead
 We laughed : " You don't like ,
 The Korójin mosquitoes ? "
 He'd boat near the bankside
 And shout with enjoyment,
 Like one in the bath-house
 Who's got to the roof.¹ 350

" " With youths and young maidens
 He strolled in the forest
 (They were not for nothing
 Those strolls in the forest !)—
 " Well, if you can't pay
 You should work, little peasants."
 " " " What work should we do ? "

" " " You should dig some deep ditches
 To drain off the bog-lands."
 We dug some deep ditches. 360
 " " " And now trim the forest."

" " " Well, well, trim the forest. . . ."
 We hacked and we hewed
 As the German directed,
 And when we look round
 There's a road through the forest !

¹ In Russian vapour-baths there are shelves ranged round the walls for the bathers to recline upon. The higher the shelf the hotter the atmosphere.

“ ‘ The German went driving
 To town with three horses ;
 Look ! now he is coming
 With boxes and bedding, 370
 And God knows wherefrom
 Has this bare-footed German
 Raised wife and small children !
 And now he’s established
 A village ispravnik,¹
 They live like two brothers.
 His courtyard at all times
 Is teeming with strangers,
 And woe to the peasants—
 The fallen Korojins ! 380
 He sucked us all dry
 To the very last farthing ;
 And flog !—like the soul
 Of Shaláshnikov flogged he !
 Shaláshnikov stopped
 When he got what he wanted ;
 He clung to our backs
 Till he’d glutted his stomach,
 And then he dropped down
 Like a leech from a dog’s ear. 390
 But he had the grip
 Of a corpse—had this German ;
 Until he had left you ,
 Stripped bare like a beggar
 You couldn’t escape.’

“ ‘ But how could you bear it ? ’

“ ‘ Ah, how could we bear it ?
 Because we were giants—
 Because by their patience

¹ Police-official.

The people of Russia 400
 Are great, little Grandchild.
 You think, then, Matróna,
 That we Russian peasants
 No warriors are ?
 Why, truly the peasant
 Does not live in armour,
 Does not die in warfare,
 But nevertheless
 He's a warrior, child.
 His hands are bound tight, 410
 And his feet hung with fetters ;
 His back—mighty forests
 Have broken across it ;
 His breast—I will tell you,
 The Prophet Elijah
 In chariot fiery
 Is thundering within it ;
 And these things the peasant
 Can suffer in patience.
 He bends—but he breaks not ; 420
 He reels—but he falls not ;
 Then is he not truly
 A warrior, say ? '

“ ‘ You joke, little Grandad ;
 Such warriors, surely,
 A tiny mouse nibbling
 Could crumble to atoms,’
 I said to Savyéli

“ ‘ I know not, Matróna,
 But up till to-day 430
 He has stood with his burden ;
 He's sunk in the earth

'Neath its weight to his shoulders ;
His face is not moistened
With sweat, but with heart's blood.
I don't know what may
Come to pass in the future,
I can't think what will
Come to pass—only God knows
For my part, I know 440
When the storm howls in winter,
When old bones are painful,
I lie on the oven,
I lie, and am thinking :
“ Eh, you, strength of giants,
On what have they spent you ?
On what are you wasted ?
With whips and with rods
They will pound you to dust ! ”’

“ ‘ But what of the German, 450
Savyéli ? ’

“ ‘ The German ?
Well, well, though he lived
Like a lord in his glory
For eighteen long years,
We were waiting our day.
Then the German considered
A factory needful,
And wanted a pit dug.
'Twas work for nine peasants. 460
We started at daybreak
And laboured till mid-day,
And then we were going
To rest and have dinner,
When up comes the German :

“ Eh, you, lazy devils !
So little work done ? ”

He started to nag us,
Quite coolly and slowly,
Without heat or hurry ;
For that was his way. 470

“ ‘ And we, tired and hungry,
Stood listening in silence.
He kicked the wet earth
With his boot while he scolded,
Not far from the edge
Of the pit. I stood near him,
And happened to give him
A push with my shoulder ;
Then somehow a second 480

And third pushed him gently. . . .
We spoke not a word,
Gave no sign to each other,
But silently, slowly,
Drew closer together,
And edging the German
Respectfully forward,

We brought him at last
To the brink of the hollow.
He tumbled in headlong ! 490
“ A ladder ! ” he bellows ;
Nine shovels reply.

“ Naddai ! ” ¹—the word fell
From my lips on the instant,
The word to which people
Work gaily in Russia ;
“ Naddai ! ” and “ Naddai ! ”
And we laboured so bravely

¹ Heave-to !

That soon 'not a trace
 Of the pit was remaining, 500
 The earth was as smooth
 As before we had touched it ;
 And then we stopped short
 And we looked at each other. . . .'

"The old man was silent.
 'What further, Savyéli ?'

"What further ? Ah, bad times :
 The prison in Buy-Town
 (I learnt there my letters),
 Until we were sentenced ; 510
 The convict-mines later ;
 And plenty of lashes.
 But I never frowned
 At the lash in the prison ;
 They flogged us but poorly.
 And later I nearly
 Escaped to the forest ;
 They caught me, however.
 Of course they did not
 Pat my head for their trouble ; 520
 The Governor was through
 Siberia famous
 For flogging. But had not
 Shaláshnikov flogged us ?
 I spit at the floggings
 I got in the prison !
 Ah, he was a Master !
 He knew how to flog you !
 He toughened my hide so
 You see it has served me 530
 For one hundred years,

And 'twill serve me another.

But life was not easy,
I tell you, Matróna :
First twenty years prison,
Then twenty years exile.

I saved up some money,
And when I came home,
Bult this hut for myself.

And here I have lived 540
For a great many years now.

They loved the old grandad
So long as he'd money,
But now it has gone
They would part with him gladly,
They spit in his face.

Eh, you plucky toy heroes !
You're fit to make war
Upon old men and women ! '

" And that was as much 550
As the grandfather told me."

" And now for your story,"
They answer Matróna.

" 'Tis not very bright.
From one trouble God
In His goodness preserved me ;
For Sitnikov died

Of the cholera. Soon, though,
Another arose,

I will tell you about it." 560

" Naddai ! " say the peasants
(They love the word well),
They are filling the glasses.

The dark world is silent,
But one little creature
Is helplessly grieving
And cannot find comfort ;—
The nightingale only
Laments for her children. . . .

She never will see them
Again, though she call them
Till breaks the white day. . . . 40
I carried my baby

Asleep in my bosom
To work in the meadows.
But Mother-in-law cried,
' Come, leave him behind you,
At home with Savyél,
You'll work better then.'

And I was so timid,
So tired of her scolding,
I left him behind. 50

“ That year it so happened
The harvest was richer
Than ever we'd known it ;
The reaping was hard,
But the reapers were merry,
I sang as I mounted
The sheaves on the waggon.
(The waggons are loaded
To laughter and singing ;
The sledg s in silence, 60
With thoughts sad and bitter ;
The waggons convey the corn
Home to the peasants,
The sledges will bear it
Away to the market.)

“ But as I was working
I heard of a sudden
A deep groan of anguish :
I saw old Savyéli
Creep trembling towards me, 70
His face white as death :
‘ Forgive me, Matróna !
Forgive me, Matróna !
I sinned. . . . I was careless.’
He fell at my feet.

“ Oh, stay, little swallow !
Your nest build not there !
Not there 'neath the leafless
Bare bank of the river :
The water will rise, 80
And your children will perish.
Oh, poor little woman,
Young wife and young mother,
The daughter-in-law .
And the slave of the household,
Bear blows and abuse,
Suffer all things in silence,
But let not your baby
Be torn from your bosom. . . .
Savyéli had fallen 90
Asleep in the sunshine,
And Djóma—the pigs
Had attacked him and killed him.

“ I fell to the ground
And lay writhing in torture ;
I bit the black earth
And I shrieked in wild anguish ;

I called on his name,
And I thought in my madness
My voice must awake him. . . . 100

“ Hark !—horses’ hoofs stamping,¹
And harness-bells jangling—
Another misfortune !
The children are frightened,
They run to the houses ;
And outside the window
The old men and women
Are talking in whispers
And nodding together.

The Elder is running 110
And tapping each window
In turn with his staff ;
Then he runs to the hayfields,
He runs to the pastures,
To summon the people.

They come, full of sorrow—
Another misfortune !
And God in His wrath
Has sent guests that are hateful,
Has sent unjust judges. 120

Perhaps they want money ?
Their coats are worn threadbare ?
Perhaps they are hungry ?

“ Without greeting Christ
They sit down at the table,

¹ This paragraph refers to the custom of the country police in Russia, who, on hearing of the accidental death of anybody in a village, will, in order to extract bribes from the villagers, threaten to hold an inquest on the corpse. The peasants are usually ready to part with nearly all they possess in order to save their dead from what they consider desecration.

They've set up an icon
And cross in the middle ;
Our pope, Father John,
Swears the witnesses singly.

“ They question Savyéli, 130
And then a policeman
Is sent to find me,
While the officer, swearing,
Is striding about
Like a beast in the forest. . . .
‘ Now, woman, confess it,’
He cries when I enter,
‘ You lived with the peasant
Savyéli in sin ? ’

“ I whisper in answer, 140
‘ Kind sir, you are joking.
I am to my husband
A wife without stain,
And the peasant Savyéli
Is more than a hundred
Years old ;—you can see it.’

“ He's stamping about
Like a horse in the stable ;
In fury he's thumping
His fist on the table. 150
‘ Be silent ! Confess, then,
That you with Savyéli
Had plotted to murder
Your child ! ’

“ Holy Mother !
What horrible ravings !

My God, give me patience,
And let me not strangle
The wicked blasphemer !
I looked at the doctor 160
And shuddered in terror :
Before him lay lancets,
Sharp scissors, and knives.
I conquered myself,
For I knew why they lay there.
I answer him trembling,
' I loved little Djóma,
I would not have harmed him.'

" And did you not poison him.
Give him some powder ? ' 170

" Oh, Heaven forbid ! '
I kneel to him crying,
' Be gentle ! Have mercy !
And grant that my baby
In honour be buried,
Forbid them to thrust
The cruel knives in his body !
Oh, I am his mother ! '

" Can anything move them ?
No hearts they possess, 180
In their eyes is no conscience,
No cross at their throats. . . .

" They have lifted the napkin
Which covered my baby ;
His little white body
With scissors and lancets
They worry and torture. . .

The room has grown darker,
I'm struggling and screaming,
' You butchers ! You fiends !' 190
Not on earth, not on water,
And not on God's temple
My tears shall be showered ;
But straight on the souls
Of my hellish tormentors !
Oh, hear me, just God !
May Thy curse fall and strike them !
Ordain that their garments
May rot on their bodies !
Their eyes be struck blind, 200
And their brains scorch in madness !
Their wives be unfaithful,
Their children be crippled !
Oh, hear me, just God !
Hear the prayers of a mother,
And look on her tears,—
Strike these pitiless devils !'
“ ‘ She's crazy, the woman ! ’
The officer shouted,
' Why did you not tell us 210
Before ? Stop this fooling !
Or else I shall order
My men, here, to bind you.’
“ I sank on the bench,
I was trembling all over ;
I shook like a leaf
As I gazed at the doctor ;
His sleeves were rolled backwards,
A knife was in one hand,
A cloth in the other, 220
And blood was upon it ;

HIS glasses were fixed
On his nose. All was silent.
The officer's pen
Began scratching on paper ;
The motionless peasants
Stood gloomy and mournful ;
The pope lit his pipe
And sat watching the doctor.
He said, ' You are reading 230
A heart with a knife.'
I started up wildly ;
I knew that the doctor
Was piercing the heart
Of my little dead baby.

" ' Now, bind her, the vixen ! '
The officer shouted ;—
' She's mad ! ' He began
To inquire of the peasants,
' Have none of you noticed 240
Before that the woman
Korchágin is crazy ? '

" ' No,' answered the peasants.
And then Philip's parents
He asked, and their children ;
They answered, ' Oh, no, sir !
We never remarked it.'
He asked old Savyéli,—
' There's one thing,' he answered,
' That might make one think 250
That Matróna is crazy :
She's come here this morning
Without bringing with her
A present of money
Or cloth to appease you.'

“ And then the old man
Began bitterly crying.
The officer frowning
Sat down and said nothing.
And then I remembered : 260
In truth it was madness—
The piece of new linen
Which I had made ready
Was still in my box—
I’d forgotten to bring it ;
And now I had seen them
Seize Djómushka’s body
And tear it to pieces.
I think at that moment
I turned into marble : 270
I watched while the doctor
Was drinking some vodka
And washing his hands ;
I saw how he offered
The glass to the pope,
And I heard the pope answer,
‘ Why ask me ? We mortals
Are pitiful sinners,—
We don’t need much urging
To empty a glass ! ’ 280

“ The peasants are standing
In fear, and are thinking :
‘ Now, how did these vultures
Get wind of the matter ?
Who told them that here
There was chance of some profit ?
They dashed in like wolves,
Seized the beards of the peasants,
And snarled in their faces
Like savage hyenas ! ’ 290

“ And now they are feasting,
 Are eating and drinking ;
 They chat with the pope,
 He is murmuring to them,
 ‘ The people in these parts
 Are beggars and drunken ;
 They owe me for countless
 Confessions and weddings ; ‘
 They’ll take their last farthing
 To spend in the tavern ; 300
 And nothing but sins
 Do they bring to their priest.’

“ And then I hear singing
 In clear, girlish voices—
 I know them all well :
 There’s Natásha and Glásha,
 And Dáriushka.—Jesus
 Have mercy upon them !
 Hark ! steps and accordion ;
 Then there is silence. 310
 I think I had fallen
 Asleep ; then I fancied
 That somebody entering
 Bent over me, saying,
 ‘ Sleep, woman of sorrows,
 Exhausted by sorrow,’
 And making the sign
 Of the cross on my forehead.
 I felt that the ropes
 On my body were loosened, 320
 And then I remembered
 No more. In black darkness
 I woke, and astonished
 I ran to the window :

Deep night lay around me—
What's happened? Where am I?
I ran to the street,—
It was empty, in Heaven
No moon and no stars,
And a great cloud of darkness 330
Spread over the village.
The huts of the peasants
Were dark; only one hut
Was brilliantly lighted,
It shone like a palace—
The hut of Savyéli.
I ran to the doorway,
And then . . . I remembered.

“The table was gleaming
With yellow wax candles, 340
And there, in the midst,
Lay a tiny white coffin,
And over it spread
Was a fine coloured napkin,
An icon was placed
At its head. . . .

O you builders,
For my little son
What a house you have fashioned!
No windows you've made 350
That the sunshine may enter,
No stove and no bench,
And no soft little pillows. . . .
Oh, Djómushka will not
Feel happy within it,
He cannot sleep well. . . .
'Begone!'—I cried harshly
On seeing Savyéli;

He stood near the coffin
 And read from the book 360
 In his hand, through his glasses.
 I cursed old Sávýéli,
 Cried—‘ Branded one ! Convict !
 Begone ! ’Twas you killed him !
 You murdered my Djóma,
 Begone from my sight ! ’

‘ He stood without moving ;
 He crossed himself thrice
 And continued his reading.
 But when I grew calmer 370
 Sávýéli approached me,
 And said to me gently,
 ‘ In winter, Matróna,
 I told you my story,
 But yet there was more.
 Our forests were endless,
 Our lakes wild and lonely,
 Our people were savage ;
 By cruelty lived we :
 By snaring the wood-grouse, 380
 By slaying the bears :—
 You must kill or you perish !
 I’ve told you of Barin
 Shaláshnikov, also
 Of how we were robbed
 By the villainous German,
 And ther of the prison,
 The exile, the mines.
 My heart was like stone,
 I grew wild and ferocious. 390
 My winter had lasted
 A century, Grandchild,

But your little Djóma
Had melted its frosts.
One day as I rocked him
He smiled of a sudden,
And I smiled in answer. . . .
A strange thing befell me
Some days after that :
As I prowled in the forest 400
I aimed at a squirrel ;
But suddenly noticed
How happy and playful
It was, in the branches :
Its bright little face
With its paw it sat washing.
I lowered my gun :—
“ You shall live, little squirrel ! ”
I rambled about
In the woods, in the meadows, 410
And each tiny floweret
I loved. I went home then
And nursed little Djóma,
And played with him, laughing.
God knows how I loved him,
The innocent babe !
And now . . . through my folly,
My sin, . . . he has perished. . . .
Upbraid me and kill me,
But nothing can help you, 420
With God one can't argue. . . .
Stand up now, Matróna,
And pray for your baby ;
God acted with reason :
He's counted the joys
In the life of a peasant ! ’

“ Long, long did Savyéli
 Stand bitterly speaking,
 The piteous fate
 Of the peasant he painted ; 430
 And if a rich Barin,
 A merchant or noble,
 If even our Father
 The Tsar had been listening,
 Savyéli could not
 Have found words which were truer.
 Have spoken them better. . . .

“ ‘ Now Djóma is happy
 And safe, in God’s Heaven,’
 He said to me later. 440
 His tears began falling. . . ,

“ ‘ I do not complain
 That God took him, Savyél,’
 I said,—‘but the insult
 They did him torments me,
 It’s racking my heart.
 Why did vicious black ravens
 Alight on his body
 And tear it to pieces ?
 Will neither our God 450
 Nor our Tsar—Little Father—
 Arise to defend us ? ’

“ ‘ But God, little Grandchild,
 Is high, and the Tsar
 Far away,’ said Savyél.

“ ‘ I cried, ‘ Yet I’ll reach them ! ’

“ But Grandfather answered,
‘ Now hush, little Grandchild,
You woman of sorrow,
Bow down and have patience ; 460
No truth you will find
In the world, and no justice.’

“ ‘ But why then, Savyéli ? ’

“ ‘ A bondswoman, Grandchild
You are ; and for such
Is no hope,’ said Savyéli.

“ For long I sat darkly
And bitterly thinking.
The thunder pealed forth
And the windows were shaken ; 470
I started ! Savyéli
Drew nearer and touched me,
And led me to stand
By the little white coffin :

“ ‘ Now pray that the Lord
May have placed little Djóma
Among the bright ranks
Of His angels,’ he whispered ;
A candle he placed
In my hand. . . . And I knelt there 480
The whole of the night
Till the pale dawn of daybreak :
The grandfather stood
Beside Djómushka’s coffin
And read from the book
In a measured low voice. . . .”

CHAPTER V

THE SHE-WOLF

“ ’Tis twenty years now
 Since my Djóma was taken,
 Was carried to sleep
 ’Neath his little grass blanket ;
 And still my heart bleeds,
 And I pray for him always,
 No apple till Spassa ¹
 I touch with my lips. . . .

“ For long I lay ill,
 Not a word did I utter, 10
 My eyes could not suffer
 The old man, Savyéli.
 No work did I do,
 And my Father-in-law thought
 To give me a lesson
 And took down the horse-reins ;
 I bowed to his feet,
 And cried—‘ Kill me ! Oh, kill me !
 I pray for the end ! ’
 He hung the reins up, then. 20
 I lived day and night
 On the grave of my Djóma,
 I dusted it clean
 With a soft little napkin
 That grass might grow green,
 And I prayed for my lost one.
 I yearned for my parents :
 ‘ Oh, you have forgotten,
 Forgotten your daughter ! ’

¹ The Saviour’s day

“ ‘ We have not forgotten
Our poor little daughter,
But is it worth while, say,
To wear the grey horse out
By such a long journey
To learn about your woes,
To tell you of ours ?
Since long, little daughter,
Would father and mother
Have journeyed to see you,
But ever the thought rose :
She’ll weep at our coming,
She’ll shriek when we leave ! ’

30

40

In winter came Philip,
Our sorrow together
We shared, and together
We fought with our grief
In the grandfather’s hut.”
“ The grandfather died, then ? ”

“ Oh, no, in his cottage
For seven whole days
He lay still without speaking,
And then he got up
And he went to the forest ;
And there old Savyél
So wept and lamented,
The woods were set throbbing.
In autumn he left us
And went as a pilgrim
On foot to do penance
At some distant convent. . . .

50

60

“ I went with my husband
To visit my parents,

And then began working
Again. Three years followed,
Each week like the other,
As twin to twin brother,
And each year a child.

There was no time for thinking
And no time for grieving ;

Praise God if you have time 70
For getting your work done
And crossing your forehead.
You eat—when there's something
Left over at table,
When elders have eaten,
When children have eaten ;
You sleep—when you're ill. . . .

“ In the fourth year came sorrow
Again ; for when sorrow

Once lightens upon you 80
To death he pursues you ; '
He circles before you—

A bright shining falcon ;
He hovers behind you—

An ugly black raven ;
He flies in advance—

But he will not forsake you ;
He lingers behind—

But he will not forget.

“ I lost my dear” parents. 90
The dark nights alone knew

The grief of the orphan ;
No need is there, brothers,•

To tell you about it.
With tears did I water
The grave of my baby.

From far once I noticed
 A wooden cross standing
 Erect at its head,
 And a little gilt icon ; 100
 A figure is kneeling
 Before it—' Savyéli !
 From whence have you come ? '

“ ‘ I have come from Pesótna.
 I've prayed for the soul
 Of our dear little Djóma ;
 I've prayed for the peasants
 Of Russia. . . . Matróna,
 Once more do I pray—
 Oh, Matróna . . . Matróna. . . . 110
 I pray that the heart
 Of the mother, at last,
 May be softened towards me.
 Forgive me, Matróna ! '

“ ‘ Oh, long, long ago
 I forgave you, Savyéli. '

“ ‘ Then look at me now
 As in old times, Matróna ! '

“ ‘ I looked as of old.
 Then up rose Savyéli, 120
 And gazed in my eyes ;
 He was trying to straighten
 His stiffened old back ;
 Like the snow was his hair now.
 I kissed the old man,
 And my new grief I told him ;
 For long we sat weeping
 And mourning together.
 He did not live long

After that. In the autumn 130

A deep wound appeared
In his neck and he sickened.

He died very hard.
For a hundred days, fully,
No food passed his lips ;
To the bone he was shrunken

He laughed at himself :
' Tell me, truly, Matróna, "
Now am I not like

A Korójin mosquito ? ' 140

At times the old man
Would be gentle and patient ;
At times he was angry
And nothing would please him ;
He frightened us all

By his outbursts of fury .
' Eh, plough not, and sow not,
You downtrodden peasants !

You women, sit spinning
And weaving no longer ! 150

However you struggle,
You fools, you must perish !

You will not escape
What by fate has been written !

Three roads are spread out
For the peasant to follow—

They lead to the tavern,
The mines, and the prison !

Three nooses are hung
For the women of Russia : 160

The one is of white silk,
The second of red silk,
The third is of black silk—

Choose that which you please !'
And Grandfather laughed
In a manner which caused us
To tremble with fear
And draw nearer together. . . .
He died in the night,
And we did as he asked us . 170
We laid him to rest
In the grave beside Djóma.
The Grandfather lived
To a hundred and seven. . . .

“ Four years passed away then,
The one like the other,
And I was submissive,
The slave of the household,
For Mother-in-law
And her husband the drunkard, 180
For Sister-in-law
By all suitors rejected.
I'd draw off their boots—
Only,—touch not my children !
For them I stood firm
Like a rock. Once it happened
A pilgrim arrived
At our village—a holy
And pious-tongued woman ;
She spoke to the people 190
Of how to please God
And of how to reach Heaven.
She said that on fast-days
No woman should offer
The breast to her child.
The women obeyed her : •
On Wednesdays and Fridays

The village was filled
 By the wailing of babies ;
 And many a mother 200
 Sat bitterly weeping
 To hear her child cry
 For its food—full of pity,
 But fearing God's anger.
 But I did not listen !
 I said to myself
 That if penance were needful
 The mothers must suffer,
 But not little children.
 I said, ' I am guilty, 210
 My God—not my children ! '

" It seems God was angry
 And punished me for it
 Through my little son ;
 My Father-in-law
 To the commune had offered
 My little Fedótka
 As help to the shepherd
 When he was turned eight. . . .
 One night I was waiting 220
 To give him his supper ;
 The cattle already
 Were home, but he came not.
 I went through the village
 And saw that the people
 Were gathered together
 And talking of something.
 I listened, then elbowed
 My way through the people ;
 Fedótka was set 230
 In their midst, pale and trembling,

The Elder was gripping
His ear. 'What has happened ?
And why do you hold him ?'
I said to the Elder.

" ' I'm going to beat him,—
He threw a young lamb
To the wolf,' he replied.

" I snatched my Fedótka
Away from their clutches ;
And somehow the Elder
Fell down on the ground !

240

" The story was strange :
It appears that the shepherd
Went home for awhile,
Leaving little Fedótka
In charge of the flock.
' I was sitting,' he told me,
' Alone on the hillside,
When all of a sudden .

250

A wolf ran close by me
And picked Masha's lamb up.
I threw myself at her,
I whistled and shouted,
I cracked with my whip,
Blew my horn for Valétka,
And then I gave chase.

I run fast, little Mother,
But still I could never

Have followed the robber
If not for the traces

260

She left ; because, Mother,
Her breasts hung so low
(She was suckling her children)

They dragged on the earth
And left two tracks of blood.
But further the grey one
Went slower and slower ;
And then she looked back
And she saw I was coming. 270
At last she sat down.
With my whip then I lashed her ;
“ Come, give me the lamb,
You grey devil ! ” She crouched,
But would not give it up.
I said—“ I must save it
Although she should kill me.”
I threw myself on her
And snatched it away,
But she did not attack me. 280
The lamb was quite dead,
She herself was scarce living.
She gnashed with her teeth
And her breathing was heavy ;
And two streams of blood ran
From under her body :
Her ribs could be counted,
Her head was hung down,
But her eyes, little Mother,
Looked straight into mine . . . 290
Then she groaned of a sudden,
She groaned, and it sounded
As if she were crying.
I threw her ‘the lamb.’ . . .

“ Well, that was the story.
And foolish Fedótka
Ran back to the village
And told them about it.

And they, in their anger,
Were going to beat him 300
When I came upon them.
The Elder, because
Of his fall, was indignant,
He shouted—‘How dare you !
Do you want a beating
Yourself?’ And the woman
Whose lamb had been stolen
Cried, ‘Whip the lad soundly,
’Twill teach him a lesson !’
Fedótka she pulled from 310
My arms, and he trembled,
He shook like a leaf.

“Then the horns of the huntsmen
Were heard,—the Pomyéshchick
Returning from hunting.
I ran to him, crying,
‘Oh, save us ! Protect us !’

“‘What’s wrong ? Call the Elder !’
And then, in an instant,
The matter is settled : 320
‘The shepherd is tiny—
His youth and his folly
May well be forgiven.
The woman’s presumption
You’ll punish severely !’

“‘Oh, Barin, God bless you !’
I danced with delight !
‘Fedótka is safe now !
Run home, quick, Fedótka.’

“‘Your will shall be done, sir,’ 330

The Elder said, bowing ;
 ‘ Now, woman, prepare ;
 You can dance later on ! ’

“ A gossip then whispered,
 ‘ Fall down at the feet
 Of the Elder—beg mercy ! ’

“ ‘ Fedótka—go home ! ’ .

“ Then I kissed him, and told him :
 ‘ Remember, Fedótka,
 That I shall be angry 340
 If once you look backwards.
 Run home ! ’

“ Well, my brothers,
 To leave out a word
 Of the song is to spoil it,—
 I lay on the ground. . . .

* * * * *

“ I crawled like a cat
 To Fedótushka’s corner
 That night. He was sleeping,
 He tossed in his dream. 350
 One hand was hung down,
 While the other, clenched tightly,
 Was shielding his eyes :
 ‘ You’ve been crying, my treasure ;
 Sleep, darling, it’s nothing—
 See, Mother is near ! ’

I’d lost little Djóma
 While heavy with this one ;
 He was but a weakling,
 But grew very clever. 360
 He works with his dad now,

And built such a chimney
With him, for his master,
The like of it never
Was seen. Well, I sat there
The whole of the night
By the sweet little shepherd.
At daybreak I crossed him,
I fastened his laputs,
I gave him his wallet,
His horn and his whip.
The rest began stirring,
But nothing I told them
Of all that had happened,
But that day I stayed
From the work in the fields.

370

“ I went to the banks
Of the swift little river,
I sought for a spot
Which was silent and lonely
Amid the green rushes
That grow by the bank.

380

“ And on the grey stone
I sat down, sick and weary,
And leaning my head
On my hands, I lamented,
Poor sorrowing orphan.
And loudly I called
On the names of my parents :
‘ Oh, come, little Father,
My tender protector !
Oh, look at the daughter
You cherished and loved ! ’

390

“ In vain do I call him !

The loved one has left me ;
The guest without lord,
Without race, without kindred,
Named Death, has appeared,
And has called him away.

“ And wildly I summon 400
My mother, my mother !
The boisterous wind cries,
The distant hills answer,
But mother is dead,
She can hear me no longer !

· You grieved day and night,
And you prayed for me always,
But never, beloved,
Shall I see you again ;
You cannot turn back now, 410
And I may not follow.

“ A pathway so strange,
So unknown, you have chosen,
The beasts cannot find it,
The winds cannot reach it,
My voice will be lost
In the terrible distance. . . .

“ My loving protectors,
If you could but see me !
Could know what your daughter 420
Must suffer without you !
Could learn of the people
To whom you have left her !

“ By night bathed in tears,
And by day weak and trembling,
I bow like the grass

To the wind, but in secret
 A heart full of fury
 Is gnawing my breast ! ”

CHAPTER VI

AN UNLUCKY YEAR

“ Strange stars played that year
 On the face of the Heavens ;
 And some said, ‘ The Lord rides
 Abroad, and His angels
 With long flaming brooms sweep
 The floor of the Heavens
 In front of his carriage.’
 But others were frightened,—
 They said, ‘ It is rather
 The Antichrist coming !
 It signals misfortune ! ’
 And they read it truly.
 A terrible year came,
 A terrible famine,
 When brother denied
 To his brother a morsel.
 And then I remembered
 The wolf that was hungry,
 For I was like her,
 Craving food for my children.
 Now Mother-in-law found
 A new superstition :
 She said to the neighbours
 That I was the reason
 Of all the misfortune ;
 And why ? I had caused it

10

20

By changing my shirt
 On the day before Christmas !
 Well, I escaped lightly,
 For I had a husband 30
 To shield and protect me,
 But one woman, having
 Offended, was beaten
 To death by the people.
 To play with the starving
 Is dangerous, my friends.

“ The famine was scarcely
 At end, when another
 Misfortune befell us—
 The dreaded recruiting. 40
 But I was not troubled
 By that, because Philip
 Was safe : one already
 Had served of his people.
 One night I sat working,
 My husband, his brothers,
 The family, all had
 Been out since the morning.
 My Father-in-law
 Had been called to take part 50
 In the communal meeting.
 The women were standing
 And chatting with neighbours.
 But I was exhausted,
 For then I was heavy
 With child. I was ailing,
 And hourly expected
 My time. When the children
 Were fed and asleep
 I lay down on the oven. 60

The women came home soon
And called for their suppers ;

But F'ather-in-law
Had not come, so we waited.

He came, tired and gloomy .
' Eh, wife, we are ruined !

I'm weary with running,
But nothing can save us :
They've taken the eldest—

Now give them the youngest ¹ 70
I've counted the years

To a day—I have proved them ;
They listen to nothing.

• They want to take Philip !
I prayed to the commune—

But what is it worth ?
I ran to the bailiff ;

He swore he was sorry,
But coul'n't assist us.

I went to the clerk then ; 80
You might just as well

Set to work with a hatchet
To chop out the shadows

Up there, on the ceiling,
As try to get truth

Out of that little rascal !
He's bought. They are all bought,—

Not one of them honest !
If only he knew it—

The Governor—he'd teach them ! 90
If he would but order

The commune to show him
The lists of the volost,

And see how they cheat us !'
The mother and daughters

Are groaning and crying,
 But I! I am cold
 I am burning in fever!
 My thoughts I have no thoughts!
 I think I am dreaming! 100
 My fatherless children
 Are standing before me,
 And crying with hunger
 The family, frowning,
 Looks coldly upon them . . .
 At home they are 'noisy,'
 At play they are 'clumsy,'
 At table they're 'gluttons'!
 And somebody threatens
 To punish my children— 110
 They slap them and pinch them!
 Be silent, you mother!
 You wife of a soldier!

* * * * *

"I now have no part
 In the village allotments,
 No share in the building,
 The clothes, and the cattle,
 And these are my riches
 Three lakes of salt tear-drops,
 Three fields sown with grief! 120

* * * * *

"And now, like a sinner,
 I bow to the neighbours,
 I ask their forgiveness,
 I hear myself saying,
 'Forgive me for being
 So haughty and proud!
 I little expected

That God, for my pride,
Would have left me forsaken !

I pray you, good people, 130
To show me more wisdom,
To teach me to live

And to nourish my children,
What food they should have,
And what drink, and what teaching ,

* * * *

' I'm sending my children
To beg in the village ,
' Go, children, beg humbly,
But dare not to steal '

The children are sobbing, 140
' It's cold, little Mother,

Our clothes are in rags ,
We are weary of passing

From doorway to doorway ,

We stand by the windows
And shiver We're frightened

To beg of the rich folk ,
The poor ones say, " God will
Provide for the orphans ! "

We cannot come home, 150

For if we bring nothing
We know you'll be angry ! ,

* * * *

" To go to God's church
I have made myself tidy ,

I hear how the neighbours
Are laughing around me

' Now who is she setting
Her cap at ? ' they whisper ,

* * * *

“ Don’t wash yourself clean.
 And don’t dress yourself nicely ; 160
 The neighbours are sharp—
 They have eyes like the eagle
 And tongues like the serpent.
 Walk humbly and slowly,
 Don’t laugh when you’re cheerful,
 Don’t weep when you’re sad.
 * * * * *

“ The dull, endless winter
 Has come, and the fields
 And the pretty green meadows
 Are hidden away 170
 ’Neath the snow. Nothing living
 Is seen in the folds
 Of the gleaming white grave-clothes.
 No friend under Heaven
 There is for the woman,
 The wife of the soldier.
 Who knows what her thoughts are ?
 Who cares for her words ?
 Who is sad for her sorrow ?
 And where can she bury 180
 The insults they cast her ?
 Perhaps in the woods ?—
 But the woods are all withered !
 Perhaps in the meadows ?—
 The meadows are frozen !
 The swift little stream ?—
 But its waters are sleeping !
 No,—carry them with you
 To hide in your grave !
 * * * * *

“ My husband is gone ; 190

There is no one to shield me
 Hark, hark ! There's the drum !
 And the soldiers are coming !
 They halt ;—they are forming
 A line in the market.
 ' Attention ! ' There's Philip !
 There's Philip ! I see him !
 ' Attention ! Eyes front ! '
 It's Shalashnikov shouting. . . .
 Oh, Philip has fallen ! 200
 Have mercy ! Have mercy !
 ' Try that—try some physic !
 You'll soon get to like it !
 Ha, ha ! Ha, ha, ha ! '
 He is striking my husband !
 ' I flog, not with whips,
 But with knouts made for giants ! '
 * * * * *
 " I sprang from the stove,
 Though my burden was heavy ;
 I listen. . . . All silent. . . . 210
 The family sleeping.
 I creep to the doorway
 And open it softly,
 I pass down the street
 Through the night. . . . It is frosty.
 In Domina's hut,
 Where the youths and young maidens
 Assemble at night,
 They are singing in chorus
 My favourite song : 220
 " ' The fir tree on the mountain stands,
 The little cottage at its foot,
 And Máshenka is there.

Her father comes to look for her,
 He wakens her and coaxes her :
 " Eh, Máshenka, come home, ' he cries,
 " Efeémovna, come home ! "

" " " I won't come, and I won't listen !
 Black the night—no moon in Heaven !
 Swift the stream—no bridge, no ferry !
 Dark the wood—no guards," 231

" " The fir tree on the mountain stands,
 The little cottage at its foot,
 And Máshenka is there.
 Her mother comes to look for her,
 She wakens her and coaxes her :
 " Now, Máshenka, come home," she says,
 " Efeémovna, come home ! "

" " " I won't come, and I won't listen !
 Black the night—no moon in Heaven !
 Swift the stream—no bridge, no ferry !
 Dark the wood—no guards ! " 242

" " The fir tree on the mountain stands,
 The little cottage at its foot,
 And Máshenka is there.
 Young Peter comes to look for her,
 He wakens her, and coaxes her :
 " Oh, Máshenka, come home with me !
 My little dove, Efeémovna,
 Come home, my dear, with me." 250

" " " I will come, and I will listen,
 Fair the night—the moon in Heaven,
 Calm the stream with bridge and ferry,
 In the wood strong guards." " "

CHAPTER VII

THE GOVERNOR'S LADY

“ I’m hurrying blindly,
I’ve run through the village ;
Yet strangely the singing
From Domina’s cottage
Pursues me and rings
In my ears. My pace slackens,
I rest for awhile,
And look back at the village :
I see the white snowdrift
O’er valley and meadow,
The moon in the Heavens,
My self, and my shadow. . . .”

10

“ I do not feel frightened ;
A flutter of gladness
Awakes in my bosom,
‘ You brisk winter breezes,
My thanks for your freshness !
I crave for your breath
As the sick man for water.’
My mind has grown clear,
To my knees I am falling :
‘ O Mother of Christ !
I beseech Thee to tell me
Why God is so angry
With me. Holy Mother !
No tiniest bone
In my limbs is unbroken ;
No nerve in my body
Uncrushed. I am patient,—

20

I have not complained. 30
All the strength that God gave me
I've spent on my work ;
All the love on my children.
But Thou seest all things,
And Thou art so mighty ;
Oh, succour thy slave !'

" I love now to pray
On a night clear and frosty ;
To kneel on the earth
'Neath the stars in the winter. 40
Remember, my brothers,
If trouble befall you,
To counsel your women
To pray in that manner ;
In no other place
Can one pray so devoutly,
At no other season. . . .

" I prayed and grew stronger ;
I bowed my hot head
To the cool snowy napkin, 50
And quickly my fever
Was spent. And when later
I looked at the roadway
I found that I knew it ;
I'd passed it before
On the mild summer evenings ;
At morning I'd greeted
The sunrise upon it
In haste to be off
To the fair. And I walked now 60
The whole of the night
Without meeting a soul. . . .

But now to the cities
The sledges are starting,
Piled high with the hay
Of the peasants. I watch them,
And pity the horses :
Their lawful provision
Themselves they are dragging
Away from the courtyard ; 70
And afterwards they
Will be hungry. I pondered : ,
The horses that work
Must eat straw, while the idlers
Are fed upon oats.
But when Need comes he hastens
To empty your corn-lofts,
Won't wait to be asked. . . .

“ I come within sight
Of the town. On the outskirts 80
The merchants are cheating
And wheedling the peasants,
There's shouting and swearing,
Abusing and coaxing.

“ I enter the town
As the bell rings for matins.
I make for the market
Before the cathedral.
I know that the gates
Of the Governor's courtyard 90
Are there. It is dark still,
The square is quite empty ;
In front of the courtyard
A sentinel paces :
' Pray tell me, good man,
Does the Governor rise early ? '

“ Don’t know. Go away.
I’m forbidden to chatter.’

(I give him some farthings.)

‘ Well, go to the porter ;
He knows all about it.’ 100

“ ‘ Where is he ? And what
Is his name, little sentry ? ’

“ ‘ Makhár Fedosséich,
He stands at the entrance.’
I walk to the entrance,
The doors are not opened.
I sit on the doorsteps
And think. . . .

“ It grows lighter,
A man with a ladder
Is turning the lamps down. 110

“ ‘ Heh, what are you doing ?
And how did you enter ? ’

“ I start in confusion,
I see in the doorway
A bald-headed man
In a bed-gown. Then quickly
I come to my senses,
And bowing before him 120
(Makhár Fedosséich),
I give him a rouble.

“ ‘ I come in great need
To the Governor, and see him
I must, little Uncle ! ’

“ ‘ You can't see him, woman.
Well, well. . . . I'll consider. . . .
Return in two hours.’

“ I see in the market
A pedestal standing, 130
A peasant upon it,
He's just like Savyéli,
And all made of brass :
It's Susánin's memorial.
While crossing the market
I'm suddenly startled—
A heavy grey drake
From a cook is escaping ;
The fellow pursues
With a knife. It is shrieking. 140
My God, what a sound !
To the soul it has pierced me.
('Tis only the knife
That can wring such a shriek.)
The cook has now caught it ;
It stretches its neck,
Begins angrily hissing,
As if it would frighten
The cook,—the poor creature !
I run from the market, 150
I'm trembling and thinking,
‘ The drake will grow calm
'Neath the kiss of the knife ! ’

“ The Governor's dwelling
Again is before me,
With balconies, turrets,
And steps which are covered
With beautiful carpets.

I gaze at the windows
All shaded with curtains. 160
'Now, which is your chamber,'
I think, 'my desired one?'
Say, do you sleep sweetly?
Of what are you dreaming?'
I creep up the doorsteps,
And keep to the side
Not to tread on the carpets;
And there, near the entrance,
I wait for the porter.

" 'You're early, my gossip! ' 170
Again I am startled:
A stranger I see,—
For at first I don't know him;
A livery richly
Embroidered he wears now;
He holds a fine staff;
He's not bald any longer!
He laughs—'You were frightened?'

" 'I'm tired, little Uncle.'

" 'You've plenty of courage, 180
God's mercy be yours!
Come, give me another,
And I will befriend you.'

" (I give him a rouble.)
'Now come, I will make you
Some tea in my office.'

" His den is just under
The stairs. There's a bedstead,

A little iron stove,
And a candlestick in it, 190
A big samovar,
And a lamp in the corner.
Some pictures are hung
On the wall. 'That's His Highness,'
The porter remarks,
And he points with his finger.
I look at the picture :
A warrior covered
With stars. 'Is he gentle ?'

" 'That's just as you happen 200
To find him. Why, neighbour,
The same is with me :
To-day I'm obliging,
At times I'm as cross
As a dog.'

" 'You are dull here,
Perhaps, little Uncle ?'

" 'Oh no, I'm not dull ;
I've a task that's exciting :
Ten years have I fought 210
With a foe : Sleep his name is.
And I can assure you
That when I have taken
An odd cup of vodka,
The stove is red hot,
And the smuts from the candle
Have blackened the air,
It's a desperate struggle !'

" 'There's somebody knocking.
Makhár has gone out ; 220

I am sitting alone now.
 I go to the door
 And look out. In the courtyard
 A carriage is waiting.
 I ask, 'Is he coming?'
 'The lady is coming,'
 The porter makes answer,
 And hurries away
 To the foot of the staircase.
 A lady descends, 230
 Wrapped in costliest sables,
 A lackey behind her.
 I know not what followed
 (The Mother of God
 Must have come to my aid),
 It seems that I fell
 At the feet of the lady,
 And cried, 'Oh, protect us!
 They try to deceive us!
 My husband—the only 240
 Support of my children—
 They've taken away—
 Oh, they've acted unjustly! . . .

“ ‘Who are you, my pigeon?’ ”

“ My answer I know not,
 Or whether I gave ore;
 A sudden sharp pang tore
 My body in twain.

* * * * *

“ I opened my eyes
 In a beautiful chamber, 250
 In bed I was laid
 'Neath a canopy, brothers,

And near me was sitting
A nurse, in a head-dress
All streaming with ribbons.
She's nursing a baby.
'Who's is it?' I ask her.

" 'It's yours, little Mother.'
I kiss my sweet child.
It seems, when I fell 260
At the feet of the lady,
I wept so and raved so,
Already so weakened
By grief and exhaustion,
That there, without warning,
My labour had seized me.
I bless the sweet lady,
Elyén Alexándrovna,
Only a mother
Could bless her as I do. 270
She christened my baby,
Lidórushka called him."

"And what of your husband?"

"They sent to the village
And started enquiries,
And soon he was righted.
Elyén Alexándrovna
Brought him herself
To my side. She was tender
And clever and lovely 280
And healthy, but childless,
For God would not grant her
A child. While I stayed there
My baby was never
Away from her bosom.

She tended and nursed him
Herself, like a mother.
The spring had set in
And the birch trees were budding,
Before she would let us
Set out to go home. 290

“ Oh, how fair and bright
In God’s world to-day !
Clad my heart and gay !

“ Homewards lies our way,
Near the wood we pause,
See, the meadows green,
Hark ! the waters play.
Rivulet so pure,
Little child of Spring, 300
How you leap and sing,
Rippling in the leaves !
High the little lark
Soars above our heads,
Carols blissfully !
Let us stand and gaze ;
Soon our eyes will meet,
I will laugh to thee,
Thou wilt smile at me,
Wee Lidórushka ! 310

“ Look, a beggar comes,
Trembling, weak, old man,
Give him what we can.
‘ Do not pray for us,’
Let us to him say,
‘ Father, you must pray
For Elyénushka,

For the lady fair,
Alexándrovna !'

"Look, the church of God!
Sign the cross we twain
Time and time again. . .
'Grant, O blessed Lord,
Thy most fair reward
To the gentle heart
Of Elyénushka,
Alexándroyna!'

" Green the forest grows,
 Green the pretty fields,
 In each dip and dell
 Bright a mirror gleams.
 Oh, how fair it is
 In God's world to-day,
 Glad my heart and gay !
 Like the snowy swan
 O'er the lake I sail,
 O'er the waving steppes
 Speeding like the quail.

“ Here we are at home.
Through the door I fly
Like the pigeon grey ;
Low the family
Bow at sight of me,
Nearly to the ground,
Pardon they beseech
For the way in which
They have treated me.
‘ Sit you down,’ I say,
‘ Do not bow to me.

Listen to my words :
 You must bow to one
 Better far than I,
 Stronger far than I,
 Sing your praise to her.'

350

" ' Sing to whom,' you say ?
 ' To Elyénushka,
 To the fairest soul
 God has sent on earth :
 Alexándrovna ! ' "

CHAPTER VIII

THE WOMAN'S LEGEND

Matróna is silent.
 You see that the peasants
 Have seized the occasion—
 They are not forgetting
 To drink to the health
 Of the beautiful lady !
 But noticing soon
 That Matróna is silent,
 In file they approach her.

" What more will you tell us ? "

10

" What more ? " says Matróna,
 " My fame as the ' lucky one '
 Spread through the volost,
 Since then they have called me
 ' The Governor's Lady.' "

You ask me, what further ?

I managed the household,
And brought up my children.

You ask, was I happy ?

Well, that you can answer
Yourselves. And my children ? 20

Five sons ! But the peasant's
Misfortunes are endless :

They've robbed me of one."

She lowers her voice,

And her lashes are trembling,

But turning her head

She endeavours to hide it.

The peasants are rather

Confused, but they linger : 30

" Well, neighbour," they say,

" Will you tell us no more ? "

" There's one thing : You're foolish

To seek among women

For happiness, brothers."

" That's all ? "

" I can tell you

That twice we were swallowed

By fire, and that three times

The plague fell upon us ; 40

But such things are common

To all of us peasants.

Like cattle we toiled,

My steps were as easy

As those of a horse

In the plough. But my troubles

Were not very startling :

No mountains have moved
From their places to crush me ;
And God did not strike me 50
With arrows of thunder.

The storm in my soul
Has been silent, unnoticed,
So how can I paint it
To you ? O'er the Mother
Insulted and outraged,
The blood of her first-born
As o'er a crushed worm
Has been poured ; and unanswered
The deadly offences 60

That many have dealt her ;
The knout has been raised
Unopposed o'er her body.
But one thing I never
Have suffered : I told you
That Sítnikov died,
That the last, irreparable
Shame had been spared me.
You ask me for happiness ?

Brothers, you mock me ! 70
Go, ask the official,
The Minister mighty,
The Tsar—Little Father,
But never a woman !

God knows—among women
Your search will be endless,
Will lead to your graves.

“ A pious old woman
Once asked us for shelter ;
The whole of her lifetime 80
The Flesh she had conquered

By penance and fasting ;
 She'd bathed in the Jordan,
 And prayed at the tomb
 Of Christ Jesus. She told us
 The keys to the welfare
 And freedom of women
 Have long been mislaid—
 God Himself has mislaid them
 And hermits, chaste women, 90
 And monks of great learning,
 Have sought them all over
 The world, but not found them.
 They're lost, and 'tis thought
 By a fish they've been swallowed.
 God's knights have been seeking
 In towns and in deserts,
 Weak, starving, and cold,
 Hung with torturing fetters.
 They've asked of the seers, 100
 The stars they have counted
 To learn ;—but no keys !
 Through the world they have journeyed ;
 In underground caverns,
 In mountains, they've sought them.
 At last they discovered
 Some keys. They were precious,
 But only—not ours.
 Yet the warriors triumphed .
 They fitted the lock 110
 On the fetters of serfdom !
 A sigh from all over
 The world rose to Heaven,
 A breath of relief,
 Oh, so deep and so joyful !
 Our keys were still missing. . . .

Great champions, though,
Till to-day are still searching,
Deep down in the bed
Of the ocean they wander, 120
They fly to the skies,
In the clouds they are seeking,
But never the keys.
Do you think they will find them ?
Who knows ? Who can say ?
But I think it is doubtful,
For which fish has swallowed
Those treasures so priceless,
In which sea it swims—
God Himself has forgotten !” 130

PART IV.

DEDICATED TO SERGE PETROVITCH BOTKIN

A FEAST FOR THE WHOLE VILLAGE

PROLOGUE

A VERY old willow
There is at the end
Of the village of "Earthworms,"
Where most of the folk
Have been diggers and delvers
From times very ancient
(Though some produced tar).
This willow had witnessed
The lives of the peasants :
Their holidays, dances, 10
Their communal meetings,
Their floggings by day,
In the evening their wooing,
And now it looked down
On a wonderful feast.

The feast was conducted
In Petersburg fashion,
For Klímka, the peasant

276 FEAST FOR THE WHOLE VILLAGE

(Our former acquaintance),
 Had seen on his travels 20
 Some noblemen's banquets,
 With toasts and orations,
 And he had arranged it.

The peasants were sitting
 On tree-trunks cut newly
 For building a hut.
 With them, too, our seven
 (Who always were ready
 To see what was passing)
 Were sitting and chatting 30
 With Vlass, the old Elder.
 As soon as they fancied
 A drink would be welcome.
 The Elder called out
 To his son, "Run for Trifon!"
 With Trifon the deacon,
 A jovial fellow,
 A chum of the Elder's,
 His sons come as well.

Two pupils they are 40
 Of the clerical college
 Named Sava and Grisha.
 The former, the eldest,
 Is nineteen years old.
 He looks like a churchman
 Already, while Grisha
 Has fine, curly hair,
 With a slight tinge of red,
 And a thin, sallow face.
 Both capital fellows 50
 They are, kind and simple,

They work with the ploughshare,
The scythe, and the sickle,
Drink vodka on feast-days,
And mix with the peasants
Entirely as equals. . . .

The village lies close
To the banks of the Volga ;
A small town there is
On the opposite side. 60
(To speak more correctly,
There's now not a trace
Of the town, save some ashes :
A fire has demolished it
Two days ago.)

Some people are waiting
To cross by the ferry,
While some feed their horses
(All friends of the peasants).
Some beggars have crawled 70
To the spot ; there are pilgrims,
Both women and men ;
The women loquacious,
The men very silent.

The old Prince Yutiátin
Is dead, but the peasants
Are not yet aware
That instead of the hayfields
His heirs have bequeathed them
A long litigation. 80
So, drinking their vodka,
They first of all argue
Of how they'll dispose
Of the beautiful hayfields.

You were not all cozened,¹
 You people of Russia,
 And robbed of your land.
 In some blessed spots
 You were favoured by fortune !
 By some lucky chance— 90
 The Pomyéshchick's long absence,
 Some slip of posrédnik's,
 By wiles of the commune,
 You managed to capture
 A slice of the forest.
 How proud are the peasants
 In such happy corners !
 The Elder may tap
 At the window for taxes,
 The peasant will bluster,— 100
 One answer has he :
 " Just sell off the forest,
 And don't bother me ! "

So now, too, the peasants
 Of " Earthworms " decided
 To part with the fields
 To the Elder for taxes.
 They calculate closely :
 " They'll pay both the taxes
 And dues—with some over, 110
 Heh, Vlásuchka, won't they ? "

" Once taxes are paid
 I'll uncover to no man.
 I'll work if it please me,

¹ A reference to the arranging of terms between the Pomyéshchicks and peasants with regard to land at the time of the emancipation of the serfs.

I'll be with my wife,
Or I'll go to the tavern."
"Bravo!" cry the peasants,
In answer to Klímka,
"Now, Vlásuchka, do you
Agree to our plan?"

120

"The speeches of Klímka
Are short, and as plain
As the public-house signboard,"
Says Vlásuchka, joking.
"And that is his manner:
To start with a woman
And end in the tavern."

"Well, where should one end, then?
Perhaps in the prison?
Now—as to the taxes,
Don't croak, but decide."

130

But Vlásuchka really
Was far from a croaker.
The kindest soul living
Was he, and he sorrowed
For all in the village,
Not only for one.
His conscience had pricked him
While serving his haughty
And rigorous Barin,
Obeying his orders,
So cruel and oppressive.
While young he had always
Believed in 'improvements,'
But soon he observed
That they ended in nothing,

140

Or worse—in misfortune.

So now he mistrusted
The new, rich in promise.

The wheels that have passed 150
O'er the roadways of Moscow
Are fewer by far

Than the injuries done
To the soul of the peasant.

There's nothing to laugh at
In that, so the Elder

Perforce had grown gloomy.

But now, the gay pranks
Of the peasants of "Earthworms"

Affected him too. 160

His thoughts became brighter :
No taxes . . . no barschin . . .

No stick held above you,
Dear God, am I dreaming ?

Old Vlásuchka smiles. . . .
A miracle surely !

Like that, when the sun
From the splendour of Heaven
May cast a chance ray

In the depths of the forest : 170

The dew shines like diamonds,
The mosses are gilded.

" Drink, drink, little peasants !
Disport yourselves bravely ! "

'Twas gay beyond measure.

In each breast awakens

A wondrous new feeling,

As though from the depths
Of a bottomless gulf

On the crest of a wave, 180

They've been borne to the surface
 To find there awaits them
 A feast without end.

Another pail's started,
 And, oh, what a clamour
 Of voices arises,
 And singing begins.

And just as a dead man's
 Relations and friends
 Talk of nothing but him 190
 Till the funeral's over,
 Until they have finished
 The funeral banquet
 And started to yawn,—
 So over the vodka,
 Beneath the old willow,
 One topic prevails:
 The "break in the chain"
 Of their lords, the Pomyéshchicks.

The deacon they ask, 200
 And his sons, to oblige them
 By singing a song
 Called the "Merry Song" to them

(This song was not really
 A song of the people:
 The deacon's son Grisha
 Had sung it them first.
 But since the great day
 When the Tsar, Little Father,
 Had broken the chains 210
 Of his suffering children,

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They always had danced
To this tune on the feast-days.
The " popes " and the house-serfs
Could sing the words also,
The peasants could not,
But whenever they heard it
They whistled and stamped,
And the " Merry Song " called it.)

CHAPTER I

BITTER TIMES—BITTER SONGS

The Merry Song

* * * * *

The " Merry Song " finished,
They struck up a chorus,
A song of their own,
A wailing lament
(For, as yet, they've no others).
And is it not strange
That in vast Holy Russia,
With masses and masses
Of people unnumbered,
No song has been born
Overflowing with joy
Like a bright summer morning ?
Yes, is it not striking,
And is it not tragic ?
O times that are coming,
You, too, will be painted
In songs of the people,

But how? In what colours?
 And will there be ever
 A smile in their hearts? 20

"Eh, that's a fine song!
 'Tis a shame to forget it."

Our peasants regret
 That their memories trick them.
 And, meanwhile, the peasants
 Of "Earthworms" are saying,
 "We lived but for 'barschin,'
 Pray, how would you like it?
 You see, we grew up
 'Neath the snout of the Barin, 30
 Our noses were glued
 To the earth. We'd forgotten
 The faces of neighbours,
 Forgot how to speak.
 We got tipsy in silence,
 Gave kisses in silence,
 Fought silently, too."

"Eh, who speaks of silence?
 We'd more cause to hate it
 Than you," said a peasant 40
 Who came from a Volost
 Near by, with a waggon
 Of hay for the market.
 (Some heavy misfortune
 Had forced him to sell it.)
 "For once our young lady,
 Miss Gertrude, decided
 That any one swearing
 Must soundly be flogged.
 Dear Lord, how they flogged us 50
 Until we stopped swearing!

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Of course, not to swear
 For the peasant means—silence.
 We suffered, God knows !
 Then freedom was granted,
 We feasted it finely,
 And then we made up
 For our silence, believe me :
 We swore in such style
 That Pope John was ashamed 60
 For the church-bells to hear us.
 (They rang all day long.)
 What stories we told then !
 We'd no need to seek
 For the words. They were written
 All over our backs."

" A funny thing happened
 In our parts,—a strange thing,"
 Remarked a tall fellow
 With bushy black whiskers. 70
 (He wore a round hat
 With a badge, a red waistcoat
 With ten shining buttons,
 And stout homespun breeches.
 His legs, to contrast
 With the smartness above them,
 Were tied up in rags !
 There are trees very like him,
 From which a small shepherd
 Has stripped all the bark off 80
 Below, while above
 Not a scratch can be noticed !
 And surely no raven
 Would scorn such a summit
 For building a nest.)

“ Well, tell us about it.”

“ I’ll first have a smoke.”

And while he is smoking
Our peasants are asking,
“ And who is this fellow ?
What sort of a goose ? ”

90

“ An unfortunate footman
Inscribed in our Volost,
A martyr, a house-serf
Of Count Sinégúsin’s.
His name is Vikénti.

He sprang from the foot-board
Direct to the ploughshare ;

We still call him ‘ Footman.’

He’s healthy enough,

100

But his legs are not strong,
And they’re given to trembling.

His lady would drive .

In a carriage, and four

To go hunting for mushrooms.

He’ll tell you some stories :

His memory’s splendid ;

You’d think he had eaten

The eggs of a magpie.”¹

Now, setting his hat straight,

110

Vikénti commences

To tell them the story.

¹ There is a Russian superstition that a good memory is gained by eating magpies’ eggs.

The Dutiful Serf—Jacob the Faithful

Once an official, of rather low family,
Bought a small village from bribes he had
stored,
Lived in it thirty-three years without leaving it,
Feasted and hunted and drank like a lord.
Greedy and miserly, not many friends he
made

Sometimes he'd drive to his sister's to tea.
Cruel was his nature, and not to his serfs
alone :

On his own daughter no pity had he, 120
Horsewhipped her husband, and drove them
both penniless

Out of his house ; not a soul dare resist.
Jacob, his dutiful servant,
Ever of orders observant,
Often he'd strike in the mouth with his fist.

Hearts of men born into slavery
Sometimes with dogs' hearts accord :
Crueller the punishments dealt to them
More they will worship their lord. 129

Jacob, it seems, had a heart of that quality,
Only two sources of joy he possessed :
Tending and serving his Barin devotedly,
Rocking his own little nephew to rest.
So they lived on till old age was approaching
them,

Weak grew the legs of the Barin at last,
Vainly, to cure them, he tried every remedy ;
Feast and debauch were delights of the past.

Plump are his hands and white,
 Keen are his eyes and bright,
 Rosy his cheek remains, 140
 But on his legs—are chains !

Helpless the Barin now lies in his dressing-gown,

Bitterly, bitterly cursing his fate.
 Jacob, his, "brother and friend,"—so the Barin says,—

Nurses him, humours him early and late.
 Winter and summer they pass thus in company,
 Mostly at card-games together they play,
 Sometimes they drive for a change to the sister's house,

Eight miles or so, on a very fine day.
 Jacob himself bears his lord to the carriage then, 150

Drives him with care at a moderate pace,
 Carries him into the old lady's drawing-room. . . .

So they live peacefully on for a space.

Grisha, the nephew of Jacob, a youth becomes,
 Falls at the feet of his lord : "I would wed."

"Who will the bride be?" "Her name is Arisha, sir."

Thunders the Barin, "You'd better be dead!"

Looking at her he had often bethought himself;
 "Oh, for my legs! Would the Lord but
 . . . relent!" 159

So, though the uncle entreated his clemency,
 Grisha to serve in the army he sent.

Cut to the heart was the slave by this tyranny,
Jacob the Faithful went mad for a spell :
Drank like a fish, and his lord was disconsolate,
No one could please him : " You fools, go
to Hell ! "

Hate in each bosom since long has been
festering :

Now for revenge ! Now the Barin must pay,
Roughly they deal with his whirrs and in-
firmities,

Two quite unbearable weeks pass away.
Then the most faithful of servants appeared
again,

Straight at the feet of his master he fell,¹⁷⁰
Pity has softened his heart to the legless one,
Who can look after the Barin so well ?

" Barin, recall not your pitiless cruelty,
While I am living my cross I'll embrace."
Peacefully now lies the lord in his dressing-
gown,

Jacob, once more, is restored to his place.
Brother again the Pomyéshchick has christened
him.

" Why do you wince, little Jacob ? " says he.
" Barin, there's something that stings . . . in
my memory. . . ."¹⁸⁰

Now they thread mushrooms, play cards,
and drink tea,
Then they make brandy from cherries and
raspberries,

Next for a drive to the sister's they start,
See how the Barin lies smoking contentedly,
Green leaves and sunshine have gladdened
his heart.

Jacob is gloomy, converses unwillingly,

Trembling his fingers, the reins are hung
 slack,
 "Spirits unholy!" he murmurs unceasingly,
 "Leave me! Begone!" (But again they
 attack.)

Just on the right lies a deep, wooded precipice,
 Known in those parts as "The Devil's
 Abyss,"

191

Jacob turns into the wood by the side of it.

Queries his lord, "What's the meaning of
 this?"

Jacob replies not. The path here is difficult,
 Branches and ruts make their steps very slow;
 Rustling of trees is heard. Spring waters
 noisily

Cast themselves into the hollow below.

Then there's a halt,—not a step can the horses
 move:

Straight in their path stand the pines like
 a wall;

Jacob gets down, and, the horses unharnessing,
 Takes of the Barin no notice at all.

201

Vainly the Barin's exclaiming and questioning,
 Jacob is pale, and he shakes like a leaf,
 Evilly smiles at entreaties and promises:

"Am I a murderer, then, or a thief?"

No, Barin, *you* shall not die. There's another
 way!"

Now he has climbed to the top of a pine,
 Fastened the reins to the summit, and crossed
 himself,

Turning his face to the sun's bright decline.
 Thrusting his head in the noose . . . he has
 hanged himself!

210

Horrible ! Horrible ! See, how he sways
Backwards and forwards. . . . The Barin,
unfortunate,
Shouts for assistance, and struggles and
prays.
Twisting his head he is jerking convulsively,
Straining his voice to the utmost he cries,
All is in vain, there is no one to rescue him,
Only the mischievous echo replies.

Gloomy the hollow now lies in its winding-
sheet,
Black is the night. Hear the owls on the
wing,
Striking the earth as they pass, while the horses
stand 220
Chewing the leaves, and their bells faintly
ring.
Two eyes are burning like lamps at the train's
approach,
Steadily, brightly they gleam in the night,
Strange birds are flitting with movements
mysterious,
Somewhere at hand they are heard to alight.
Straight over Jacob a raven exultingly
Hovers and caws. Now a hundred fly round !
Feebly the Barin is waving his crutch at them,
Merciful Heaven, what horrors abound !

So the poor Barin all night in the carriage lies,
Shouting, from wolves to protect his old
bones. 231
Early next morning a hunter discovers him,
Carries him home, full of penitent groans :

“ Oh, I’m a sinner most infamous ! Punish me ! ”

Barin, I think, till you rest in your grave,
One figure surely will haunt you incessantly,
Jacob the Faithful, your dutiful slave.

“ What sinners ! What sinners ! ”

The peasants are saying,

“ I’m sorry for Jacob, 240

Yet pity the Barin,

Indeed he was punished ! ‘ ‘

Ah, me ! ” Then they listen

To two or three more tales

As strange and as fearful,

And hotly they argue

On who must be reckoned

The greatest of sinners :

“ The publican,” one says,

And one, “ The Pomyéshchick,” 250

Another, “ The peasant.”

This last was a carter,

A man of good standing

And sound reputation,

No ignorant babbler.

He’d seen many things

In his life, his own province

Had traversed entirely.

He should have been heard.

The peasants, however, 260

Were all so indignant

They would not allow him

To speak. As for Klímka,

His wrath is unbounded,

“ You fool ! ” he is shouting.

“ But let me explain.”

" I see you are *all* fools,"
 A voice remarks roughly :
 The voice of a trader
 Who squeezes the peasants 270
 For laputs or berries
 Or any spare trifles.
 But chiefly he's noted
 For seizing occasions
 When taxes are gathered,
 And peasants' possessions
 Are bartered at auction.
 " You start a discussion
 And miss the chief point.
 Why, who's the worst sinner ? 280
 Consider a moment."

" Well, who then ? You tell us."
 " The robber, of course."
 " You've not been a serf, man,"
 Says Klímka in answer ;
 " The burden was heavy,
 But not on your shoulders.
 Your pockets are full,
 So the robber alarms you ;
 The robber with this case 290
 Has nothing to do."

" The case of the robber
 Defending the robber,"
 The other retorts.

" Now, pray ! " bellows Klímka,
 And leaping upon him,
 He punches his jaw

The trader repays him
With buffets as hearty,
"Take leave of your carcase ! " 300
He roars.

" Here's a tussle ! "

The peasants are clearing
A space for the battle ;
They do not prevent it
Nor do they applaud it
The blows fall like hail.

" I'll kill you, I'll kill you !
Write home to your parents ! "

" I'll kill you, I'll kill you ! 310
Heh, send for the pope ! "

The trader, bent double
By Klímka, who, clutching
His hair, drags his head down,
Repeating, " He's bowing ! "
Cries, " Stop, that's enough ! "
When Klímka has freed him
He sits on a log,
And says, wiping his face
With a broadly-checked muffler, 320
" No wonder he conquered :
He ploughs not, he reaps not,
Does nothing but doctor
The pigs and the horses ;
Of course he gets strong ! "

The peasants are laughing,
And Klímka says, mocking,
" Here, try a bit more ! "

“Come on, then ! I’m ready,”
 The trader says stoutly, 330
 And rolling his sleeves up,
 He spits on his palms.

“The hour has now sounded
 For me, though a sinner,
 To speak and unite you,”
 Ióna pronounces.
 The whole of the evening
 That diffident pilgrim
 Has sat without speaking,
 And crossed himself, sighing. 340
 The trader’s delighted,
 And Klímka replies not.
 The rest, without speaking,
 Sit down on the ground.

CHAPTER II

PILGRIMS AND WANDERERS

We know that in Russia
 Are numbers of people
 Who wander at large
 Without kindred or home.
 They sow not, they reap not,
 They feed at the fountain
 That’s common to all,
 That nourishes likewise
 The tiniest mouse
 And the mightiest army : 10
 The sweat of the peasant.

The peasants will tell you
 That whole populations
 Of villages sometimes
 Turn out in the autumn
 To wander like pilgrims.
 They beg, and esteem it
 A paying profession.
 The people consider
 That misery drives them 20
 More often than cunning.
 And so to the pilgrims
 Contribute their mite.
 Of course, there are cases
 Of downright deception :
 One pilgrim's a thief,
 Or another may wheedle
 Some cloth from the wife
 Of a peasant, exchanging
 Some " sanctified wafers " 30
 Or " tears of the Virgin "
 He's brought from Mount Athos,
 And then she'll discover
 He's been but as far
 As a cloister near Moscow.
 One saintly old greybeard
 Enraptured the people
 By wonderful singing,
 And offered to teach 40
 The young girls of the village
 The songs of the church
 With their mothers' permission.
 And all through the winter
 He locked himself up
 With the girls in a stable.
 From thence, sometimes singing

Was heard, but more often
 Came laughter and giggles.
 Well, what was the upshot ?
 He taught them no singing, 50
 But ruined them all.

Some Masters so skilful
 There are, they will even
 Lay siege to the ladies.
 They first to the kitchens
 Make sure of admission,
 And then through the maids
 Gained access to the mistress.
 Sec, there he goes, strutting
 Along through the courtyard 60
 And jingling the keys
 Of the house like a Barin.
 And soon he will spit
 In the teeth of the peasants ;
 The pious old women,
 Who always before
 At the house have been welcome,
 He'll speedily banish.
 The people, however,
 Can see in these pilgrims 70
 A good side as well.
 For, who begs the money
 For building the churches ?
 And who keeps the convent's
 Collecting-box full ?
 And many, though useless,
 Are perfectly harmless ;
 But some are uncanny,
 One can't understand them :
 The people know Fóma, 80

With chains round' his middle
 Some six stones in weight ;
 How summer and winter
 He walks about barefoot,
 And constantly mutters
 Of Heaven knows what.
 His life, though, is godly :
 A stone for his pillow,
 A crust for his dinner.

The people know also 90
 The old man, Nikífor,
 Adherent, most strange,
 Of the sect called "The Hiders."
 One day he appeared
 In Usólovo village
 Upbraiding the people
 For lack of religion,
 And calling them forth
 To the great virgin forest
 To seek for salvation. 100
 The chief of police
 Of the district just happened
 To be in the village
 And heard his oration :
 " Ho ! Question the madman ! "

" Thou foe of Christ Jesus !
 Thou Antichrist's herald ! "
 Nikífor retorts.
 The Elders are nudging him :
 " Now, then, be silent ! " 110
 He pays no attention.
 They drag him to prison.
 He stands in the waggon,

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Undauntedly chiding
The chief of police,
And loudly he cries
To the people who follow him .

“ Woe to you ! Woe to you ! Bondsmen, I
mourn for you !
Though you're in rags, e'en the rags shall be
torn from you !
Fiercely with knouts in the past did they
mangle you : 120
Clutches of iron in the future will strangle
you ! ”

The people are crossing
Themselves. The Nachálnik ¹
Is striking the prophet :
“ Remember the Judge
Of Jerusalem, sinner ! ”
The driver's so frightened
The reins have escaped him,
His' hair stands on end. . . .

And when will the people 130
Forget Yevressína,
Miraculous widow ?
Let cholera only
Break out in a village :
At once like an envoy
Of God, she appears.
She nurses and fosters
And buries the peasants.
The women adore her,
They pray to her almost. 140

¹ Chief of Police.

It's evident, then,
 That the door of the peasant
 Is easily opened :
 Just knock, and be certain
 He'll gladly admit you.
 He's never suspicious
 Like wealthier people ;
 The thought does not strike him
 At sight of the humble
 And destitute stranger, 150
 " Perhaps he's a thief ! "
 And as to the women,
 They're simply delighted,
 They'll welcome you warmly.

At night, in the Winter,
 The family gathered
 To work in the cottage
 By light of " luchina," ¹
 Are charmed by the pilgrim's
 Remarkable stories. 160
 He's washed in the steam-bath,
 And dipped with his spoon
 In the family platter,
 First blessing its contents.
 His veins have been thawed
 By a streamlet of vodka,
 His words flow like water.
 The hut is as silent
 As death. The old father
 Was mending the laputs, 170
 But now he has dropped them.

¹ A wooden splinter prepared and used for lighting purposes.

The song of the shuttle
 Is hushed, and the woman
 Who sits at the wheel
 Is engrossed in the story.
 The daughter, Yevgénka,
 Her plump little finger
 Has pricked with a needle.
 The blood has dried up,
 But she notices nothing,; 180
 Her sewing has fallen,
 Her eyes are distended,
 Her arms hanging limp.
 The children, in bed
 On the sleeping-planks, listen,
 Their heads hanging down.
 They lie on their stomachs
 Like snug little seals
 Upon Archangel ice-blocks.
 Their hair, like a curtain, 190
 Is hiding their faces :
 It's, yellow, of course !

But wait. Soop the pilgrim
 Will finish his story—
 (It's true)—from Mount Athos.
 It tells how that sinner
 The Turk had once driven
 Some monks in rebellion
 Right into the sea,—
 Who meekly submitted, 200
 And perished in hundreds.

(What murmurs of horror
 Arise ! Do you notice
 The eyes, full of tears ?)

And now comes the climax,
 The terrible moment,
 And even the mother
 Has loosened her hold
 On the corpulent bobbin,
 It rolls to the ground. . . . 210
 And see how cat Vaska
 At once becomes active
 And pounces upon it.
 At times less enthralling,
 The antics of Vaska
 Would meet their deserts ;
 But now he is patting
 And touching the bobbin
 And leaping around it
 With flexible movements, 220
 And no one has noticed.
 It rolls to a distance,
 The thread is unwound.

Whoever has witnessed
 The peasant's delight
 At the tales of the pilgrims
 Will realise this :
 Though never so crushing
 His labours and worries,
 Though never so pressing 230
 The call of the tavern,
 Their weight will not deaden
 The soul of the peasant
 And will not benumb it.
 The road that's before him
 Is broad and unending. . . .
 When old fields, exhausted,
 Play false to the reaper,

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He'll seek near the forest
 For soil more productive. 240
 The work may be hard,
 But the new plot repays him :
 It yields a rich harvest
 Without being manured.
 A soil just as fertile
 Lies hid in the soul
 Of the people of Russia ;
 O Sower, then come !

The pilgrim Ióna
 Since long is well known , 250
 In the village of " Earthworms."
 The peasants contend
 For the honour of giving
 The holy man shelter.
 At last, to appease them,
 He'd say to the women,
 " Come, bring out your icons !"
 They'd hurry to fetch them.
 Ióna, prostrating
 Himself to each icon, 260
 Would say to the people,
 " Dispute not ! Be patient,
 And God will decide :
 The saint who looks kindest
 At me I will follow."
 And often he'd follow
 The icon most poor
 To the lowest hovel.
 That hut would become then
 A Cup overflowing ; 270
 The women would run there

With baskets and saucepans,
All thanks to Ióna.

And now, without hurry
Or noise, he's beginning
To tell them a story,
"Two Infamous Sinners,"
But first, most devoutly,
He crosses himself.

• •

Two Infamous Sinners

Come, let us praise the Omnipotent ! 280

Let us the legend relate
Told by a monk in the Priory.
Thus did I hear him narrate :

Once were twelve brigands notorious,
One, Kudeár, at their head ;
Torrents of blood of good Christians
Foully the miscreants shed.

Deep in the forest their hiding-place,
Rich was their booty and rare ;
Once Kudeár from near Kiev Town 290
Stole a young maiden most fair.

Days Kudeár with his mistress spent,
Nights on the road with his horde ;
Suddenly, conscience awoke in him,
Stirred by the grace of the Lord.

Sleep left his couch. Of iniquity
Sickened his spirit at last ;
Shades of his victims appeared to him,
Crowding in multitudes vast.

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Long was this monster most obdurate, 300
 Blind to the light from above,
 Then flogged to death his chief satellite,
 Cut off the head of his love,—

Scattered his gang in his penitence,
 And to the churches of God
 All his great riches distributed,
 Buried his knife in the sod,

Journeyed on foot to the Sepulchre,
 Filled with repentance and grief;
 Wandered and prayed, but the pilgrimage
 Brought to his soul no relief. 311

When he returned to his Fatherland
 Clad like a monk, old and bent,
 'Neath a great oak, as an anchorite,
 Life in the forest he spent. "

There, from the Maker Omnipotent,
 Grace day and night did he crave :
 " Lord, though my body thou castigate,
 Grant that my soul I may save ! "

Pity had God on the penitent, 320
 Showed him the pathway to take,
 Sent His own messenger unto him
 During his prayers, who thus spake :

" Know, for this oak sprang thy preference,
 Not without promptings divine ;
 Lo ! take the knife thou hast slaughtered with,
 Fell it, and grace shall be thine.

“ Yea, though the task prove laborious,
Great shall the recompense be,
Let but the tree fall, and verily 330
Thou from thy load shalt be free.”

Vast was the giant's circumference ;
Praying, his task he begins,
Works with the tool of atrociousness,
Offers amends for his sins.

Glory he sang to the Trinity,
Scraped the hard wood with his blade.
Years passed away. Though he tarried not,
Slow was the progress he made.

'Gainst such a mighty antagonist 340
How could he hope to prevail ?
Only a Samson could vanquish it,
Not an old man, spent and frail.

Doubt, as he worked, began plaguing him :
Once of a voice came the sound,
“ Heh, old man, say what thy purpose is ? ”
Crossing himself he looked round.

There, Pan ¹ Glukhóvsky was watching him
On his brave Arab astride,
Rich was the Pan, of high family, 350
Known in the whole countryside.

Many cruel deeds were ascribed to him,
Filled were his subjects with hate,
So the old hermit to caution him
Told him his own sorry fate. :

¹ Polish title for nobleman or gentleman.

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“ Ho ! ” laughed Glukhóvsky, derisively,
“ Hope of salvation’s not mine ;
These are the things that I estimate—
Women, gold, honour, and wine.

“ My life, old man, is the only one ; 360
Many the serfs that I keep ;
What though I waste, hang, and torture them—
You should but see how I sleep ! ”

Lo ! to the hermit, by miracle,
Wrath a great strength did impart,
Straight on Glukhóvsky he flung himself,
Buried the knife in his heart.

Scarce had the Pan, in his agony,
Sunk to the blood-sodden ground,
Crashed the great tree, and lay subjugate,
Trembled the earth at the sound. 371

Lo ! and the sins ‘ of the anchorite
Passed from his soul like a breath.
“ Let us pray God to incline to us,
Slaves in the shadow of Death. . . . ”

CHAPTER III

OLD AND NEW

Ióna has finished.
He crosses himself,
And the people are silent.
And then of a sudden

The trader cries loudly
 In great irritation,
 "What's wrong with the ferry ?
 A plague on the sluggards !
 Ho, ferry ahoy ! "

" You won't get the ferry 10
 Till sunrise, for even
 In daytime they're frightened
 • To cross : the boat's rotten !
 About Kudeár, now—" • •

" Ho, ferry ahoy ! "

He strides to his waggon.
 A cow is there tethered ;
 He churlishly kicks her.
 His hens begin clucking ;
 He shouts at them, " Silence ! " 20
 The calf, which is shifting
 About in the cart, •
 Gets a crack on the forehead.
 He strikes the roan mare
 With the whip, and departing
 He makes for the Volga.
 The moon is now shining,
 It casts on the roadway
 A comical shadow,
 Which trots by his side. 30

" Oho ! " says the Elder,
 " He thought himself able
 To fight, but discussion
 Is not in his line. . . .
 My brothers, how grievous
 The sins of the nobles ! "

“ And yet nòt as great
 As the sin of the peasant,”
 The carter cannot here
 Refrain from remarking. 40

“ A plaguey old croaker ! ”
 Says Klím, spitting crossly ;
 “ Whatever arises
 The raven must fly
 To his own little brood !
 What is it, then, tell us,
 The sin of the peasant ? ”

The Sin of Gleb the Peasant

A'miral Widower sailed on the sea,
 Steering his vessels a-sailing went he. 49
 Once with the Turk a great battle he fought,
 His was the victory, gallantly bought.
 So to the hero as valour's reward
 Eight thousand souls¹ did the Empress
 award.

A'miral Widower lived on his land
 Rich and content, till his end was at hand
 As he lay dying this A'miral bold
 Handed his Elder a casket of gold.
 “ See that thou cherish this casket,” he said,
 “ Keep it and open it when I am dead.
 There lies my will, and by it you will see
 Eight thousand souls are from serfdom set
 free.” 61

Dead, on the table, the A'miral lies,
 A kinsman remote to the funeral lies.

¹ Serfs

Buried ! Forgotten ! His relative soon
 Calls Gleb, the Elder, with him to commune.
 And, in a trice, by his cunning and skill,
 Learns of the casket, and terms of the will.
 Offers him riches and bliss unalloyed,
 Gives him his freedom,—the will is destroyed !
 Thus, by Gleb's longing for criminal gains,
 Eight thousand souls were left rotting in
 chains, 71
 Aye, and their sons and their grandsons as well,
 Think, what a crowd were thrown back into
 Hell !

God forgives all. Yes, but Judas's crime
 Ne'er will be pardoned till end of all time.
 Peasant, most infamous sinner of all,
 Endlessly grieve to atone for thy fall !

Wrathful, relentless,
 The carter thus finished
 The tale of the peasant 80
 In thunder-like tones.
 The others sigh deeply •
 And rise. ' They're exclaiming,
 " So, that's what it is, then,
 The sin of the peasant.
 He's right. 'Tis indeed
 A most terrible sin ! "

" The story speaks truly ;
 Our grief shall be endless,
 Ah, me ! " says the Elder. 90
 (His faith in improvements
 Has vanished again.)
 And Klímka, who always
 Is swayed in an instant •
 By joy or by sorrow,

316 FEAST FOR THE WHOLE VILLAGE

Despondingly echoes,
 "A terrible sin !"

The green by the Volga,
 Now flooded with moonlight,
 Has changed of a sudden : 100
 The peasants no longer
 Seem men independent
 With self-assured movements,
 They're "Earthworms" again—
 Those "Earthworms" whose victuals
 Are never sufficient,
 Who always are threatened
 With drought, blight, or famine,
 Who yield to the trader
 The fruits of extortion, 110
 Their tears, shed in tar.
 The miserly haggler
 Not only ill-pays them, '
 But bullies 'as well :
 "For what do I pay you ?
 The tar costs you nothing.
 The sun brings it cozing
 From out of your bodies
 As though from a pine."

Again the poor peasants 120
 Are sunk in the depths
 Of the bottomless gulf !
 Dejected and silent,
 They lie on their stomachs
 Absorbed in reflection.
 But then they start singing ;
 And slowly the song,
 Like a ponderous cloud-bank,

THE HUNGRY ONE

311

Rolls mournfully onwards.

They sing it so clearly 130
That quickly our seven
Have learnt it as well.

The Hungry One

The peasant stands
With haggard gaze,
He pants for breath,
He reels and sways ;

From famine food,
From bread of bark,
His form has swelled,
His face is dark. 140

Through endless grief
Suppressed and dumb
His eyes are glazed,
His soul is numb.

As though in sleep,
With footsteps slow,
He creeps to where
The rye doth grow.

Upon his field
He gazes long, 150
He stands and sings
A voiceless song :

“ Grow ripe, grow ripe,
O Mother rye,
I fostered thee, •
Thy lord am I.

312 FEAST FOR THE WHOLE VILLAGE

“ Yield me a loaf
Of monstrous girth,
A cake as vast
As Mother-Earth. 160

“ I’ll eat the whole—
No crumb I’ll spare ;
With wife, with child,
I will not share.”

“ Eh, brothers, I’m hungry ! ”
A voice exclaims feebly.
It’s one of the peasants.
He fetches a loaf
From his bag, and devours it.

“ They sing without voices, 170
And yet when you listen
Your hair begins rising,”
Another remarks.

It’s true. Not with voices
They sing of the famine—
But something within them.
One, during the singing,
Has risen, to show them
The gait of the peasant
Exhausted by hunger, 180
And swayed by the wind.
Restrained are his movements
And slow. After singing
“ The Hungry One,” thirsting
They make for the bucket,
One after another
Like geese in a file.
They stagger and totter

As people half-famished, ,
A drink will restore them. 190

"Come, let us be joyful!"

The deacon is saying.

His youngest son, Grisha,

Approaches the peasants.

"Some vodka?" they ask him.

"No, thank you. I've had some.

But what's been the matter?

You look like drowned kittens."

"What should be the matter?"

(And making an effort 200

They bear themselves bravely.)

And Vlass, the old Elder,

Has placed his great palm

On the head of his godson.

"Is serfdom revived?

Will they drive you to barschin

Or pilfer your hayfields?"

Says Grisha in jest.

"The hay-fields? You're joking!"

"Well, what has gone wrong, then?

And why were you singing 211

'The Hungry One,' brothers?

To summon the famine?"

"Yes, what's all the pother?"

Here Klímka bursts out

Like a cannon exploding.

The others are scratching

314 FEAST FOR THE WHOLE VILLAGE

Then necks, and reflecting :
 " It's true ! What's amiss ? "
 " Come, drink, little ' Earthworms,'
 Come, drink and be merry ! 221
 All's well—as we'd have it,
 Aye, just as we wished it.
 Come, hold up your noddles !
 But what about Gleb ? "

A lengthy discussion
 ' Ensues ; and it's settled
 That they're not to blame
 For the deed of the traitor :
 'Twas serfdom's the fault. 230
 For just as the big snake
 Gives birth to the small ones,
 So serfdom gave birth
 To the sins of the nobles,
 To Jacob the Faithful's ,
 And also to Gleb's.
 For, see, without serfdom
 Had been no Pomyéshchick
 To drive his true sérvant
 To death by the noose, 240
 No terrible vengeance
 Of slave upon master
 By suicide fearful,
 No treacherous Gleb.

'Twas Prov of all others
 Who listened to Grísha
 With deepest attention
 And joy most apparent.
 And when he had finished
 He cried to the others 250
 In accents of triumph,

Delightedly smiling,
“ Now, brothers, mark *that* ! ”
“ So now, there’s an end
Of ‘ The Hungry One,’ peasants ! ”
Cries Klímka, with glee.
The words about serfdom
Were quickly caught up
By the crowd, and went passing
From one to another : 260
“ Yes, if there’s no big snake
There cannot be small ones ! ”
And Klímka is swearing
Again at the carter :
“ You ignorant fool ! ”
They’re ready to grapple !
The deacon is sobbing
And kissing his Grísha :
“ Just see what a headpiece
The Lord is creating ! 270
No wonder he longs
For the college in Moscow ! ”
Old Vlass, too, is patting
His shoulder and saying,
“ May God send thee silver
And gold, and a healthy
And diligent wife ! ”
“ I wish not for silver
Or gold,” replies Grísha.
“ But one thing I wish : 280
I wish that my comrades,
Yes, all the poor peasants
In Russia so vast,
Could be happy and free ! ”
Thus, earnestly speaking,

316 FEAST FOR THE WHOLE VILLAGE

And blushing as shyly
 As any young maiden,
 He walks from their midst.

The dawn is approaching.
 The peasants make ready 290
 To cross by the ferry.
 "Eh, Vlass," says the carter,
 As, stooping, he raises
 The span of his harness,
 "Who's this on the ground?"

The Elder approaches,
 And Klímka behind him,
 Our seven as well.
 (They're always most anxious
 To see what is passing.) 300

Some fellow is lying
 Exhausted, dishevelled,
 Asleep, with the beggars
 Behind some big logs.
 His clothing is new,
 But it's hanging in ribbons.
 A crimson silk scarf
 On his neck he is wearing;
 A watch and a waistcoat;
 His blouse, too, is red. 310
 Now Klímka is, stooping
 To look at the sleeper,
 Shouts, "Beat him!" and roughly
 Stamps straight on his mouth.

The fellow springs up,
 Rubs his eyes, dim with sleep,
 And old Vlásuchka strikes him.

He squeals like a rat
'Neath the heel of your slipper,
And makes for the forest 320
On long, lanky legs.

Four peasants pursue him,
The others cry, "Beat him!"
Until both the man
And the band of pursuers
Are lost in the forest.

"Who is he?" our seven
Are asking the Elder,
"And why do they beat him?"

"We don't know the reason, 330
But we have been told
By the people of Tískov
To punish this Shútov
Whenever we catch him,
And so we obey.
When people from Tískov
Pass by, they'll explain it.
What luck? Did you catch him?"
He asks of the others
Returned from the chase. 340

"We caught him, I warrant,
And gave him a lesson.
He's run to Demyánsky,
For there he'll be able
To cross by the ferry."

"Strange people, to beat him
Without any cause!"

318 FEAST FOR THE WHOLE VILLAGE

“ And why ? If the commune
Has told us to do it
There must be some reason ! ” 350

Shouts Klím at the seven.
“ D’you think that the people
Of Tískov are fools ?

It isn’t long since, mind,
That many were flogged there,
One man in each ten.

Ah, Shútov, you rendered
A dastardly service,
Your duties are evil,
You damnable wretch ! 360

And who deserves beating
As richly as Shútov ?

Not we alone beat him :
From Tískov, you know,
Fourteen villages he
On the banks of the Volga ;
I warrant through each
He’s been driven with blows.”

The seven are silent.
They’re longing to get 370
At the root of the matter.

But even the Elder
Is now growing angry.

It’s daylight. The women
Are bringing their husbands
Some breakfast, of rye-cakes
And—goose ! (For a peasant
Had driven some geese
Through the village to market,
And three were grown weary, 380

And had to be 'carried.)
" See here, will you sell them ?
They'll die ere you get there."
And so, for a trifle,
The geese had been bought.

We've often been told
How the peasant loves drinking;
Not many there are, though,
Who know how he eats.
He's greedier far 390
For his food than for vodka,
So one man to-day
(A teetotaller mason)
Gets perfectly drunk
On his breakfast of goose !
A shout ! " Who is coming ?
Who's this ? " Here's another
Excuse for rejoicing
And noise ! There's a hay-cart
With hay, now approaching, 400
And high, on its summit
A soldier is sitting.
He's known to the peasants
For twenty versts round.
And, cosy beside him,
Justinutchka sits
(His niece, and an orphan,
His prop in old age).
He now earns his living
By means of his peep-show, 410
Where, plainly discerned,
Are the Kremlin and Moscow,
While music plays too.
The instrument once

320 FEAST FOR THE WHOLE VILLAGE

Had gone wrong, and the soldier,
 No capital owning,
 Bought three metal spoons,
 Which he beat to make music;
 But the words that he knew
 Did not suit the new music, 420
 And folk did not laugh.

The soldier was sly, though :
 He made some new words up
 That went with the music.

They hail him with rapture !
 " Good-health to you, Grandad !
 Jump down, drink some vodka,
 And give us some music."

" It's true I got up here,
 But how to get down ? " 430

" You're going, I see,
 To the town for your pension,
 But look what has happened :
 It's burnt to the ground."

" Burnt down ? Yes, and rightly !
 What then ? Then I'll go
 To St. Petersburg for it ;
 For all my old comrades
 Are there with their pensions,
 They'll show me the way." 440

" You'll go by the train, then ? "

The old fellow whistles :
 " Not long you've been serving
 Us, orthodox Christians,
 You, infidel railway !

And welcome you were
 When you carried us cheaply
 From Peters to Moscow.
 (It cost but three roubles.)
 But now you want seven,
 So, go to the devil !

450

“ Lady so insolent, lady so arrogant !
 Hiss like a snake as you glide !
Fig for you ! Fig for you ! Fig for you ! Fig
for you !
 Puff at the whole countryside !
 Crushing and maiming your toll you extort,
 Straight in the face of the peasant you snort,
 Soon all the people of Russia you may
 Cleaner than any big broom sweep away ! ”

“ Come, give us some music,”
 Says Vlass to the soldier,
 “ For here there are plenty
 Of holiday people,
 ’Twill be to your profit.
 You see to it, Klímka ! ”
 (Though Vlass doesn’t like him,
 Whenever there’s something
 That calls for arranging
 He leaves it to Klímka :
 “ You see to it, Klímka ! ”
 And Klímka is pleased.)

460

470

And soon the old soldier³
 Is helped from the hay-cart :
 He’s weak on his legs,—tall,
 And strikingly thin.
 His uniform seems

322 FEAST FOR THE WHOLE VILLAGE

To be hung from a pole ;
There are medals upon it.

It cannot be said
That his face is attractive, 480
Especially when
It's distorted by *tic* :
His mouth opens wide
And his eyes burn like charcoal,—
A regular demon !

The music is started,
The people run back
From the banks of the Volga.
He sings to the music.

* * * * *
A spasm has seized him : 490
He leans on his niece,
And his left leg upraising
He twirls it around
In the air like a weight.
His right follows suit then,
And murmuring, " Curse it ! "
He suddenly masters
And stands on them both.

" You see to it, Klímka ! "
Of course he'll arrange it 500
In Petersburg fashion :
He stands them together,
The niece and the uncle ;
Takes two wooden dishes
And gives them one each,
Then springs on a tree-trunk
To make an oration.

(The soldier can't help
 Adding apt little words
 To the speech of the peasant, 510
 And striking his spoons.)

* * * *

The soldier is stamping
 His feet. One can hear
 His dry bones knock together.
 When Klímka has finished
 The peasants come crowding,
 Surrounding the soldier,
 And some a kopéck give,
 And others give half :
 In no time a rouble 520
 Is piled on the dishes.

EPILOGUE

GRÍSHA DOBROSKLONOW

A CHEERFUL SEASON—CHEERFUL SONGS

THE feast was continued
Till morning—a splendid,
A wonderful feast !
Then the people dispersing
Went home, and our peasants
Lay down 'neath the willow ;
Íóna—meek pilgrim
Of God—slept there too.
And Sáva and Grísha,
The sons of the deacon,
Went home, with their parent
Unsteady between them.
They sang ; and their voices,
Like bells on the Volga,
So loud and so tuneful,
Came chiming together :

10

“ Praise to the hero
Bringing the nation
Peace and salvation !

CHEERFUL SEASON

325

“ That which will surely
Banish the night
He ¹ has awarded—
Freedom and Light !

20

“ Praise to the hero
Bringing the nation
Peace and salvation !

• “ Blessings from Heaven,
Grace from above,
Rained on the battle,
Conquered by Love.

30

“ Little we ask Thee—
Grant us, O Lord,
Strength to be honest,
Fearing Thy word !

• “ Brotherly living,
Sharing in part,
That is the roadway
Straight to the heart.

“ Turn from that teaching
Tender and wise—
Cowards and traitors
Soon will arise.

40

“ People of Russia,
Banish the night !
You have been granted
That which is needful—
Freedom and Light !

¹ Alexander II., who gave emancipation to the peasants.

The deacon was poor
 As the poorest of peasants:
 A mean little cottage 50
 Like two narrow cages,
 The one with an oven
 Which smoked, and the other
 For use in the summer,—
 Such was his abode.
 No horse he possessed
 And no cow. He had once had
 A dog and a cat,
 But they'd both of them left him.
 His sons put him safely 60
 To bed, snoring loudly ;
 Then Sávushka opened
 A book, while his brother
 Went out, and away
 To the fields and the forest.
 A broad-shouldered youth
 Was this Grísha ; his face, though,
 Was terribly thin.
 In the clerical college
 The students got little 70
 To eat. Sometimes Grísha
 Would lie the whole night
 Without sleep ; only longing
 For morning and breakfast,—
 The coarse piece of bread
 And the glassful of sbeeten.¹
 The village was poor
 And the food there was scanty,
 But still, the two brothers

¹ A popular Russian drink composed of hot water and honey

Grew certainly plumper
 When home for the holidays—
 Thanks to the peasants.

80

The boys would repay them
 By all in their power,
 By work, or by doing
 Their little commissions
 In town. Though the deacon
 Was proud of his children, .
 He never had given
 Much thought to their feeding. 90
 Himself, the poor deacon,
 Was endlessly hungry,
 His principal thought
 Was the manner of getting
 The next piece of food.
 He was rather light-minded
 And vexed himself little ;
 But Dyómna, his wife,
 Had been different entirely :
 She worried and counted, 100
 So God took her soon.
 The whole of her life
 She by salt ¹ had been troubled :
 If bread has run short
 One can ask of the neighbours ;
 But salt, which means money,
 Is hard to obtain.
 The village with Dyómna
 Had shared its bread freely ;
 And long, long ago 110
 Would her two little children

¹ There was a very heavy tax laid upon salt at the time.

Have lain in the churchyard
If not for the peasants.

And Dyómna was ready
To work without ceasing
For all who had helped her ;
But salt was her trouble,
Her thought, ever present
She dreamt of it, sang of it,
Sleeping and waking, 120
While washing, while spinning,
At work in the fields,
While rocking her darling
Her favourite, Grísha.
And many years after
The death of his mother,
His heart would grow heavy
And sad, when the peasants
Remembered one song, '
And would sing it together 130
As Dyómna had sung it ;
They called it " The Salt Song."

The Salt Song

Now none but God
Can save my son :
He's dying fast,
My little one. . . .

I give him bread—
He looks at it,
He cries to me,
" Put salt on it." 140

I have no salt—
 No tiny grain;
 "Take flour," God, whispers,
 "Try again. . . ."

He tastes it once,
 Once more he tries;
 "That's not enough,
 More salt!" he cries.

The flour again. . . .
 My tears fall fast 150
 Upon the bread,—
 He eats at last!

The mother smiles
 In pride and joy:
 Her tears so salt
 Have saved the boy.

* * * * *

Young Grisha remembered
 This song; he would sing it
 Quite low to himself
 In the clerical college. 160
 The college was cheerless,
 And singing this song
 He would yearn for his mother,
 For home, for the peasants,
 His friends and protectors.
 And soon, with the love
 Which he bore to his mother,
 His love for the people
 Grew wider and stronger. . . .
 At fifteen years old
 He was firmly decided 170

To spend his whole life
 In promoting their welfare,
 In striving to succour
 The poor and afflicted.
 The demon of malice
 Too long over Russia
 Has scattered its hate ;
 The shadow of serfdom
 Has hidden all paths 180
 Save corruption and lying.
 Another song now
 Will arise throughout Russia ;
 The angel of freedom
 And mercy is flying
 Unseen o'er our heads,
 And is calling strong spirits
 To follow the road
 Which is honest and clean.
 Oh, tread not the road 190
 So shining and broad :
 Along it there speed
 With feverish tread
 The multitudes led
 By infamous greed.
 There lives which are spent
 With noble intent
 Are mocked at in scorn ;
 There souls lie in chains,
 And bodies and brains 200
 By passions are torn,
 By animal thirst
 For pleasures accurst
 Which pass in a breath.

THE SALT SONG

381

There hope is in vain,
For there is the reign
Of darkness and death.

* * * *

In front of your eyes
Another road lies—
'Tis honest and clean.
Though steep it appears
And sorrow and tears
Upon it are seen :

210

It leads to the door
Of those who are poor,
Who hunger and thirst,
Who pant without air,
Who die in despair—
Oh, there be the first !

The song of the angel
Of Mercy not vainly
Was sung to our Grîsha.
The years of his study
Being passed, he developed
In thought and in feeling ;
A passionate singer
Of Freedom became he,
Of all who are grieving,
Down-trodden, afflicted,
In Russia so vast.

220

230

The bright sun was shining,
The cool, fragrant morning
Was filled with the sweetness
Of newly-mown hay.

Young Grisha was thoughtful,
 He followed the first road,
 He met—~~an~~ an old high-road,
 An avenue, shaded
 By tall curling birch trees.
 The youth was now gloomy, 240
 Now gay ; the effect
 Of the feast was still with him ;
 His thoughts were at work, ••
 • And in song he expressed them :

“ I know that you suffer,
 O Motherland dear,
 The thought of it fills me with woe ;
 And Fate has much sorrow
 In store yet, I fear,
 But you will not perish, I know. 250

“ How long since your children
 As playthings were used,
 As slaves to base passions and lust ;
 Were bartered like cattle,
 Were vilely abused •
 By masters most cruel and unjust ?

“ How long since young maidens
 Were dragged to their shame,
 Since whistle of whips filled the land,
 Since ‘ Service ’ possessed 260
 A more terrible fame
 Than death by the torturer’s hand ?

“ Enough! It is finished,
 This tale of the past ;
 ’Tis ended, the masters’ long sway :

The strength of the people
Is stirring at last,
To freedom 'twill point them the way.

“ Your burden grows lighter,
O Motherland dear, 270
Your wounds less appalling to see.
Your fathers were slaves,
Smitten helpless by fear,
But, Mother, your children are free ! ”

A small winding footpath
Now tempted young Grisha,
And guided his steps
To a very broad hayfield.
The peasants were cutting
The hay, and were singing 280
His favourite song.
Young Grisha was saddened
By thoughts of his mother,
And nearly in anger
He hurried away
From the field to the forest.
Bright echoes are darting
About in the forest ;
Like quails in the wheat
Little children are romping 290
(The elder ones work
In the hayfields already).
He stopped awhile, seeking
For horse-chestnuts with them.
The sun was now hot ;
To the river went Grisha
To bathe, and he had
A good view of the ruins

EPILOGUE

That three days before
Had been burnt. What a picture !
No house is left standing ; 301
And only the prison
Is saved ; just a few days
Ago it was whitewashed ;
It stands like a little
White cow in the pastures.
The guards and officials
Have made it their refuge ;
But all the poor peasants
Are strewn by the river 310
Like soldiers in camp.
Though they're mostly asleep now,
A few are astir,
And two under-officials
Are picking their way
To the tent for some vodka
'Mid tables and cupboards
And waggons and bundles.
A tailor approaches
The vodka tent also ; 320
A shrivelled old fellow.
His irons and his scissors
He holds in his hands,
Like a leaf he is shaking.
The pope has arisen
From sleep, full of prayers.
He is combing his hair ;
Like a girl he is holding
His long shining plait.
Down the Volga comes floating 330
Some wood-laden rafts,
And three ponderous barges
Are anchored beneath

The right bank of the river.
 The barge-tower yesterday
 Evening had dragged them
 With songs to their places,
 And there he is standing,
 The poor harassed man !
 He is looking quite gay though, 340
 As if on a holiday,
 Has a clean shirt on ;
 Some farthings are jingling
 Aloud in his pocket.
 Young Grísha observes him
 For long from the river,
 And, half to himself,
 Half aloud, begins singing :

The Barge-Tower

With shoulders back and breast astrain,
 And bathed in sweat which falls like rain,
 Through midday heat with gasping song,
 He drags the heavy barge along. 352
 He falls and rises with a groan,
 His song becomes a husky moan. . . .
 But now the barge at anchor lies,
 A giant's sleep has sealed his eyes ;
 And in the bath at break of day
 He drives the clinging sweat away
 Then leisurely along the quay
 He strolls refreshed, and roubles three 36
 Are sewn into his girdle wide ;
 Some coppers jingle at his side.
 He thinks awhile, and then he goes
 Towards the tavern. There he throws

Some hard-earned farthings on the seat ;
 He drinks, and revels in the treat,
 The sense of perfect ease and rest.
 Soon with the cross he signs his breast :
 The journey home begins to-day.
 And cheerfully he goes away ; 370
 On presents spends a coin or so :
 For wife some scarlet calico,
 A scarf for sister, tinsel toys
 For eager little girls and boys.
 God guide him home—'tis many a mile—
 And let him rest a little while. . . .

The barge-tower's fate
 Lead the thoughts of young Grisha
 To dwell on the whole
 Of mysterious Russia— 380
 The fate of her people.
 For long he was roving
 About on the bank,
 Feeling hot and excited,
 His brain overflowing
 With new and new verses.

Russia

"The Tsar was in mood
 To dabble in blood :
 To wage a great war.
 Shall we have gold enough ? 390
 Shall we have strength enough ?
 Questioned the Tsar.

“(Thou art so pitiful
Poor, and so sorrowful,
Yet thou art powerful,
Thy wealth is plentiful,
Russia, my Mother !)

“ By misery chastened,
By serfdom of old,
The heart of thy people,
O Tsar, is of gold.

400

“ And strong were the nation,
Unyielding its might,
If standing for conscience,
For justice and right.

“ But summon the country
To valueless strife,
And no man will hasten
To offer his life.

“ So Russia lies sleeping
In obstinate rest ;—
But should the spark kindle
That’s hid in her breast—

410

“ She’ll rise without summons,
Go forth without call,
With sacrifice boundless,
Each giving his all !

“ A host she will gather
Of strength unsurpassed,
With infinite courage
Will fight to the last.

420

“ (Thu art so pitiful,
 Poor, and so sorrowful,
 Yet of great treasure full,
 Mighty, all-powerful,
 Russia, my Mother !) ”

Young Grísha was pleased
 With his song ; and he murmured,
 “ Its message is true ;
 I wil sing it to-morrow 430
 Aloud to the peasants.
 Their songs are so mournful,
 It's well they should hear
 Something joyful,—God help them !
 For just as with running
 The cheeks begin burning,
 So acts a good song
 On the spirit, despairing,
 Brings comfort and strength.”
 But first to his brother 440
 He sang the new song,
 And his brother said, “ Splendid ! ”

Then Grísha tried vainly
 To sleep ; but half dreaming
 New songs he composed.
 They grew brighter and stronger. . . .

Our peasants would soon
 Have been home from their travels
 If they could have known
 What was happening to Grísha : 450
 With what exaltation
 His bosom was burning ;
 What beautiful strains

In his ears began chiming;
 How blissfully sang the
 The wonderful anthem
 Which tells of the freedom
 And peace of the people.

THE END

